

# Prophetic History

BY

Rev. H. Rupley.



1903

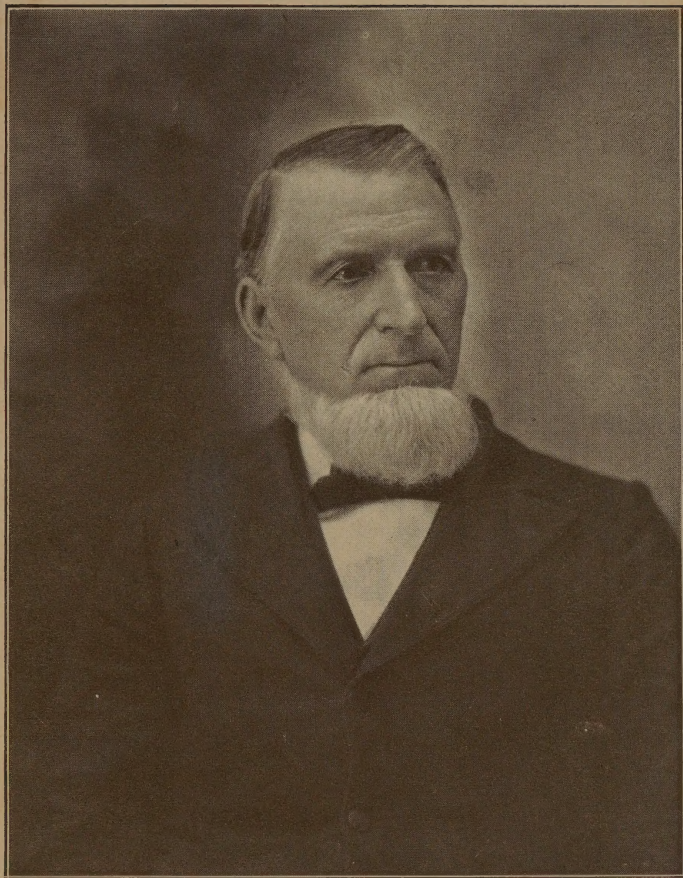












REV. H. RUPLEY.



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*"The entrance of thy words giveth light!"—David.*

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# THE PROPHETIC HISTORY OF TIME.

WITH THE  
OUTLINES OF THE

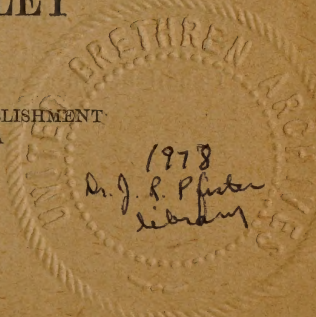
Four Great Empires,  
Including The Tribulation  
And The Anti-Christ.

—BY—

REV. H. RUPLEY

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## INTRODUCTION.



Every book maker offers an apology for his work and my work shall not be the exception. The author makes no claims to literary excellence or great erudition, but simply common sense. But the subject I have written upon is of such vast importance that I felt the venture would be justified and appreciated by multitudes who have not the time to condense the line of thought to a system—so as to make it plain. While there is a clear vein from the Psalms, through the prophets, and quoted by Jesus Christ, and given in the Epistles, and clearly in the Revelations of John yet most of the teaching is so fragmentary that a well defined system of doctrine is not generally known to the Church. I have aimed to so systematize the different periods, that all will be clear, and any one can divide the word of God. Such a work would have been invaluable to me in the commencement of my ministry. And with the key I have given, every part of prophecy will find its appropriate place. If the Church is benefited and God is glorified in my work, I shall be amply rewarded.

THE AUTHOR.

# CONTENTS.



## CHAPTER FIRST.

The History of the Race Measured by Dispensations.  
Degeneracy of Each Dispensation.

## CHAPTER SECOND.

The Three Great Branches of the Human Race. Their  
Origin. Ham. Shem. Japhet. The Establishment of the  
Davidic House.

## CHAPTER THIRD.

The Jews in Exile. The Setting up of the Golden Image  
on the Plain of Dura. The Origin of the Four Great Empires  
of the World. They Degenerate and are Finally Stricken by  
the Stone Kingdom and are Destroyed. The Commencement  
of the Gentile Reign. Nebuchadnezzar Driven from his Throne  
Into the Field to Eat Grass Like the Oxen. His Reason  
Restored. He is now convinced that the God of Heaven is  
the Only True and Living God. The Four Great Empires as  
they are Related to God's People.

## CHAPTER FOURTH.

The Symbol of the Grecian Empire, The Roots of the  
Anti-Christ in Antiochus, and transmitted to Mohamedan-  
ism. The Symbol of the Roman Empire. A Second Branch  
of the Anti-Christ, its Connection with the Jews. The Little  
Horn Waxes Great. The False Church, Mystery, Babylon.

## CHAPTER FIFTH.

The Destruction of Babylon. Paul's Description of the  
Anti-Christ. The Completion of the Seventeenth Week of  
Daniel's Prophecy.



## CONTENTS.

## CHAPTER SIXTH.

The Mark of the Beast. The Address of Dr. Pierson.

## CHAPTER SEVENTH.

The Great Tribulation. The End of This Age. It Ends in Catastrophe. The Pouring Out of the Seven Vials of Wrath. The Armageddon War. The Two Witnesses. The Bride or Church. Its Rapture.

## CHAPTER EIGHTH.

Christ's Second coming. The Judgment of the Nations. The Three Parables in Matt. 25, Showing upon what Grounds Men Are Saved or Condemned. Who Participates in the Judgment. The Coming King and His Kingdom. Who Shall Share with Christ's Glory in the Kingdom! The Resurrection Dispensational.

## CHAPTER NINTH.

The Binding of Satan. The Origin of Satan.

## CHAPTER TENTH.

The Millennium. Who Sit Upon the Thrones and are the Subjects of the Millennial Glory? What is Life? What is Death? The Second Death.

## CHAPTER ELEVENTH.

The Sabbath Day of the World. Eden Restored. The Satanic Rebellion. The Overthrow of Satan. Gog and Magog.

## CHAPTER TWELFTH.

The Last Judgment.

## CHAPTER THIRTEENTH.

Hell or the Second Death. The Suffering of the Wicked Eternal. The Passing Away of the Heaven and the Earth. "And there was no more sea."

## CHAPTER FOURTEENTH.

The New Heaven and the New Earth. All things made New. The New Jerusalem.



# PROPHETIC HISTORY.



## CHAPTER I.

### THE KEY THAT OPENS REVELATION AND HISTORY.

Many volumes have been written on this subject, and philosophies advanced to untangle the skein of providence and history. But many of them have been poor comforters, and physicians of no value. There is no book like the Bible, in unfolding the history of the past and the future. The Bible gives a solution of all the great enigmas of all the periods of time. Everything has its objective lesson given in type, transaction, and prophecy. The lessons are not hard if we know the purport and design. Every coming event casts its shadow before it,—that is, certain conditions will produce results—effects follow causes. Shadows give the appearances of the objects upon which the sun is shining. We must trace the shadow to the object that produces it. Some things to know, which are essential to the right understanding of the Scriptures are,—that time is divided and measured by periods, and each has its providential dispensation,—as the life of man is divided into youth, manhood and old age; or as the seasons of the year are divided into spring, summer, autumn and winter. The existence of man as a

race on the globe will be divided into dispensations, and no two will exist at the same time. Every succeeding dispensation will carry the race to a higher altitude, if man will avail himself of the divine help that is proffered him. We must always recognize the free agency of man. And for man to pass from one to another dispensation is attended with great difficulty, owing to his long cherished prejudices for the past, and especially his fathers being connected with the former dispensation. In proof we have the Chinese and Jewish people. So at the end of each dispensation there is a great crisis; a tearing down of the old and building up the new,—as it was in the deluge, and the destruction of Jerusalem, the end of the Jewish dispensation. We have already passed through the Antediluvian, Patriarchal, and Jewish dispensations; and are far into the Christian. The next will be the Davidic or Millennial dispensation. And then we will drop corruption and put on immortality. I wish to call the attention of the reader to another thing that is very noticeable at the end of every dispensation; there is a great apostasy from the truth that has been revealed in the commencement of each dispensation; there is a degeneracy from the beginning to the end,—there is an influx of demonology or the incarnation of evil spirits in the bodies of men. So it was at the end of the antediluvian age, evil spirits cohabiting with the daughters of men, producing an abnormal

race, dreadfully wicked, so God had to cut them off and begin a new dispensation, with Noah at its head. At the end of the Jewish, Christ cast out many demons, and they were the characteristics of the closing of the age. And there has already been a wonderful manifestation of Demonology, Spiritualism and Theosophy in the last fifty years; it is a significant warning of the approach of the closing of the Christian age. It is beginning to be, as the days of Noah before the deluge. And this will increase until we will have a full developed Anti-Christ.

All this shows the foot-prints in history. Satanic influence subverts every good thing, caricatures the holy influence of the good Spirit in God's children. Man never sustains himself in any dispensation in which he has been placed, but lowers himself to a darker plane, so that God is compelled to displace him and bring in new forces and better conditions to correct former evils. And another thing essential to understand is, that the descendents of Abraham are the covenant people of God, and are destined to play an important part in the history of the world, though out of favor with God at the present, until the fullness of the Gentiles comes in, then the prodigals will be received back home again safe and sound. To the Jews pertain the kingdom of God. They represent theocracy, which is to be the rule of the world. The gentile reign is all opposed to God, confusion and sep-



aration are its elements, the reign of Christ is a unit. But this spirit had manifested itself already in the Corinthian church,—some said, I am of Paul, some said, I am of Apollas; and I of Cephas; and I of Christ. Paul answers, “Is Christ divided?” No, He gave the apostles, evangelists, pastors and teachers “for the perfecting of saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.” It is the carnal nature that divides, the Spirit that unites. The Gentile church is only parenthetical from the death of Christ, to his second coming and then the Messianic kingdom will be established. The church has the *Parousia* of the Holy Spirit, and the kingdom will have the *Parousia* of Jesus Christ, the King, whose right it is to rule. The teaching of Jesus in his sermon on the mount was relative to the kingdom—correcting the wrong views and application of the laws of the kingdom, interpreted by the Pharisees. The frame and constitution of the church is combined in the epistles, and nearly all came through the apostle Paul, the great teacher of the gentiles. “For this cause I Paul, the prisoner of Jesus Christ for you gentiles, if ye have heard of the dispensation of the grace of God which is given me to you ward: how that by revelation he made known unto me the mystery; (as I

wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ,) which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit; that the gentiles should be fellow heirs and of the same body, and partakers of his promise in Christ by the Gospel." This gospel was an entirely new thing—unknown to the Old Testament prophets. The natural branches were broken off because of their rejection of their Messiah, until the fullness of the gentiles come in; and then the natural branches grafted in again, into the olive tree; and then the Jews and Gentiles will be one fold, under the peaceful reign of Christ.

But there are many great events which lie between that time and us puzzling to the student of prophecy, because the teachings of the Scriptures on these things are fragmentary, and yet we have much that bears on this line in all the prophets and in the teaching of Christ as well as in all the epistles. The teaching of Christ is mainly laid in the prophecies, especially the 24th chapter of Mathew, and the epistles are laid in the teaching of Christ. Paul says, "For this we say unto you by the word of the Lord." The word found in the twenty-fourth chapter of Matthew on the closing scenes of this age, and the Revelations are the continuation of the Old Testament prophecies concerning the Roman Empire, the fourth beast

power in its destructive proclivities against the church; it is the great antagonistic power to Jesus Christ that develops into the Anti-Christ,—that will meet its doom at the second coming of Christ. It was his great enemy in the interim of his ascension to his descension. The general belief of Christendom has been that the world will grow better and better under the preaching of the gospel and the influence of the Holy Spirit till we evolve into the millennial day—a glorious period of a thousand years without any friction imperceptably destroying sin, when Christ will suddenly come and there will be a general resurrection and general judgement to follow; the righteous received into heaven—life eternal, and the wicked go into everlasting punishment: and the world be burned up by fire; and here the curtain falls.

But we write these pages to give a better understanding of these solmn events that are coming upon the world.

The tread of the church from Christ's time to the reformation was toward Rome and primacy and from the reformation to the end of this age, its general trend is toward apostasy and judgment. The gentile age will wind up with the Anti-Christ at its head, in church and state. We recognize the great need of the church to be its spiritual power,—it was launched with that great force on the day of pentecost and it can not run without that force, no more than a locomotive

or a great line steamer can run without steam,—the more Spirit the church has the greater its power. Intellectual power cannot be a substitute for the Spirit. Science may give a man all the knowledge of physical life that he may know all the conditions of a healthy life, and yet have no health nor enjoy life. Knowing a thing and enjoying its power are two things. To speak in similitude, the church in general is only traveling in the shadow of the train instead of being in the coach and under the force of the steam. In preaching Christ, Paul cared nothing for earthly wisdom—he saw nothing but the cross. “And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the spirit and of power. The intellectual has become the controlling element in the church. In its infancy men were chosen to serve that were full of faith and the Holy Ghost; these are requisite quantities even to-day. When the evangelical churches had a ministry that depended wholly upon the Holy Spirit they had a Spirit filled church, and they had power with man and God. The church is founded on incarnation and the church is the body for the incarnation of the Spirit. The Spirit has been displaced by the intellectual and this accounts for the lean and powerless churches at the present time; all evangelical churches will consent to this truth. Many ministers deny the inspiration of the Scriptures and plain facts that are recorded in its pages; they openly



assail the supernatural that invests them. The church never was formed to carry dead corpses to heaven, but it is so filled with them that it is as a water-logged vessel.

Paul gives the reason of the apostasy of the church because they love not the truth, they have no relish for its self denying doctrines, so they are given up to believe a lie that they may be damned. Another great evil of the church is, receiving to its membership those who are not converted and have no desire to be. They suppose all that is necessary is to get aboard the church ship and be carried to heaven without any fitness. A great injury is done in this way to the church and its membership. How often do we hear of those that have been allured into the church say, "I joined the church but did not find what I expected." The old work repeated: when the father brought his son to the disciples, or the church, to have them cast out the demon in his son—they could not, and then he took him to Christ and he soon found relief. Yes, Christ can do what the church can not,—we must go beyond the church to find salvation. Jesus Christ came into the world to save sinners, and if we are saved he must do the saving.

The common mode of receiving members is to baptize them into the death of Christ, which is the legal form, and is right as far as it goes but it only leaves the candidate a dead body at the gate of life, and re-

mains so until he rises to newness of life through the operation of the Spirit. But how few get the proper instruction to rise by faith and receive the Holy Ghost. Christ is the life of the world, but that life is only brought into us by the Holy Spirit. We remain spiritually dead until we are made alive by the divine Spirit.

But surely the Laodicean age has crept upon us. In appearance we are active in building churches, schools and missions, a grand exterior, vast possession—need of nothing and yet blind and naked, needing the divine anointing—the power of the spirit. The greatest element of the heart must be love. “Circumcision or uncircumcision availeth nothing, but faith that worketh by love and purifieth the heart.” The first grace that the Spirit planteth in the heart is love. The great force of the church is the Spirit, the great force of the believer is love. The sum and substance of all the commandments is love. All the commandments and all the intercession of Christ was for the purpose to bring the race under the dominion of love. “Love is the fulfilling of the law. Love worketh no ill to his neighbor.” Love, love is the theme of the Bible.

The great need of the world is a competent ruler, that will deal justly with all classes. The great need of the church is an infallible teacher. The ruler we

have in Christ, the teacher we have in the Holy Ghost.

Christ says, "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things."

Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth. The Catholic church feeling the need of a central power and an infallible teacher, thought it more consistent to make one man a supreme ruler and teacher in the church than trust it to the many. Ignoring the Christ as this ruler and the Holy Spirit as the teacher, they formulated one out of the pope. So they have a united church, though wholly secular. They have the prototype in the Scriptures, but it is only the image, hence it is idolatry. Here is where Protestantism makes a great mistake by not making Jesus Christ king and uniting on the Holy Ghost as the infallible teacher through the Word of God; instead of creeds,—no creed contains the whole gospel, and none are scarcely pliable enough to admit of reforms.

In our darkness and confusion we need a teacher, a helper, and a Savior to guide us through the great labyrinth of life to fairer fields which lie beyond our present boundries. We have such a guide—He has been over the way and will pilot us through the dark and stormy sea to a sweet heaven of rest. We see foundered barks and stranded vessels going down all



around us under the rolling waves of destruction, because they ignore the divine chart and compass—the most essential things of life. And then Christianity affords by far the best conditions we can possibly live under and every one is responsible for the improvement of all the relations and conditions surrounding us in this life. If our fathers had neglected to clear up the forest—ditch and drain the marshes, and destroy the deadly miasma that once prevailed over this country, we should still have to breathe the foul and pestilential air that breeds bilious fevers and ague, but by labor and enterprise, these foul conditions have been removed and now instead of a death breeding wilderness, we have beautiful and healthful homes, a delightful land.

So in a spiritual sense we are responsible for our unfavorable conditions under which we live. The mist of sin and stifling corruption that blasts and then kills so many of our fellow creatures is caused by our own neglect and indifference; the responsibility lies at our own doors. Outside of a Christian country we can not find an ideal home or conditions to make one; no pure society or elevating influence, no ennobling atmosphere favorable to intellectual culture—that which adorns and ennobles manhood. If man is truly great he must have an ideal of himself and feel the possibility of rising to higher elevations. Greatness and nobleness is not a native plant of the human

heart, it comes from the ideals we have from others. Jesus Christ is our high ideal of true manhood. We are indebted to Him for our highest and purest civilization. Jesus Christ has left his impression upon the world as no other ever has,—this impress is found in morals, in education, in the public charities, in literature, in poetry, in painting and sculpture, in speaking and singing, all the arts, all the institutions of our great civilization have been benefited by the Gospel of Jesus Christ,—and what estimate must we form of the man who would come forward with his objections to reading the Bible in the schools or singing adoration to Jesus Christ?

There is a force, a power in the teaching and doctrine of Christ which is peculiar to Himself. His doctrines are incomparable to all other teaching, they are far above and beyond the reach of the finite mind; the combined wisdom of the world could not have produced such a system of Religion. It comes from a divine source, it bears the stamp of divinity. Jesus Christ unfolds that which man never knew—He reveals himself to me better than I know myself. His word is a living active force in me that moves me to do things for his cause that I would not otherwise do. His Word causes me to love and act charitably to the suffering, the needy and distressed. I know I am a better man by having the gospel of Christ—and who can judge better than myself? and if it acts upon me in

that way why not upon thousands of others? I know the world is better by having the Bible. Every century the world will demand of the Christian church, what does it contain or hold that is better than the world possesses? The world will not be satisfied with a display of song and choir, ritual and dress, while the masses are thirsting and starving, nude and cold: Christianity must be a system in motion or it dies. Blessing and results is what the world requires. It must show its worth and power, by the tears it wipes away, and the sorrows it soothes, and the hearts comforted, the sun shine it pours into darkened homes, and the joy it brings to weeping families. Christianity must first be applied to the heart, and then its influence will work through the entire man, and through all his actions, and from the man to society, till the whole lump is leavened. Much of the beauties and enjoyments of Christianity are unseen, because they are enjoyed in the heart. Here and there are yet great transformations in human life and character, and always produced by faith in Jesus Christ. We come into the church through baptism, but we get into the kingdom of heaven by regeneration; the new birth gives us spiritual life. We may be members of the church militant, and yet not be a citizen of the kingdom. The church since the fourth century has passed through three great ideals,

1. Salvation by works.



2. Salvation by faith, which was the doctrine of the reformers.

3. Salvation by faith and regeneration, which brought us into an experience that produced a testimony to the power of Christ to save from sin. This was the doctrine of the Wesleys.

And now we are to pass to another great ideal,—What shall it be? Love to God and love to man, this will fill both tables of the law. We already see the currents flow,—we see the great response when appeals are made in behalf of a starving nation. Love is the mighty force that lifts a world to the Creator. Love is a binding force, it goes out in charity towards our fellow creatures,—it is divine.

“Abou Ben Adhem (may his tribe increase!)  
Awoke one night from a deep dream of peace,  
And saw within the moon-light in his room,  
Making it rich like a lily in bloom,  
An angel writing in a book of gold;  
Exceeding peace had made Ben Adhem bold,  
And to the presence in the room he said,  
‘What writest thou?’ The vision raised its head,  
And with a book made of all sweet accord,  
Answered, ‘The names of those who love the Lord.’  
‘And is mine one?’ said Abou. ‘Nay, not so,’  
Replied the angel. Abou spoke more low,  
But cheerily still, and said, ‘I pray thee, then,  
Write me as one that loves his fellow men.’  
The angel wrote and vanished, the next night  
It came again, with a great wakening light,  
And showed the names whom love of God had blessed  
And lo! Ben Adhem’s name led all the rest.”

—Leigh Hunt.

The great sin of the age is Mammon worship. The love of the world rather than God. The golden calves still exist. The market and the dollar is the ruling spirit of the day. How can we see the things that are eternal, when we are looking at the perishing things of earth? Where our treasures are there will be our hearts also. Christ said, "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." The rich estate is not favorable to a religious life; poverty of life and spirit is the true condition for faith and dependence on Christ; when we lose the world we find Christ, because he was not of the world. The love of wealth has been the destruction of all the great civilizations of the past. The greatest progress of the world is man himself. Great wealth without the leaven of religion only causes the degeneracy of man; in the United States wealth and the secular spirit has increased far beyond the moral and spiritual; the tide is ungodliness and not true elevation. Emerson has well said, the true test of civilization is not the census, nor the size of cities, nor the crops; no, but the kind of men the country turns out. "What we sow, that shall we also reap." There is a laxity in discipline, a wonderful sight of insubordination to church laws and creeds. With such a contempt for law as exists in the church of the land, no political government could stand for any length of time; there is no penalty attached to the violation of church rules.

and laws, only exclusion; and that is seldom inflicted, especially if the offender possesses any means. Church government must be founded upon law as well as gospel,—a government without law is anarchy. There is great laxity on the part of the ministry and religious teachers in not invading the realm of sin and the popular evils of the day. There is a disposition in society to relegate the ministry to church affairs and to keep to their own business,—but it is the business of the preacher to bring his politics as well as that of his parishioners into subjection to the will of Christ instead of the political party: the will of Christ must be supreme in the church. The light of the church must lead the world and not the world the church. Christ is the true light of the world. The world only becomes a glorious habitation by pouring the light of the sun into it, not the world into the sun but the sunlight on the world; so the world with its influence must not be poured into the church but the gospel and the Christ into the world.

The secular press is leading the world to-day, as there is a great demand for that kind of reading; the Sunday and daily newspapers consume all the spare time of the masses. They are depopulating the churches, shelving the Bible and all religious literature; and one of the great problems of the church is how to counteract this flood of unchaste literature, or correct the vitiated appetite in order to demand a

more wholesome tide of reading. There is an absolute demand for vast sums of money to be used in producing cheap literature. We must compete with the secular and give religious dailies as cheap or cheaper than the secular. There must be floods of free tracts thrown everywhere to be had by reaching and taking them. It would be the most useful missionary money used. The world has gone out after the secular news papers, and they are forming the ideal and shaping the sentiment of the people. Religious work and literature must come in competition with the secular, on the line of pure literature. The press is a mighty power for good or evil,—and while there are many dailies, whose moral tone cannot be questioned, very many are given up to the sensational and there is but very little soul food in the best of them, as they lie in the realm of the secular. The intellectual is only a step higher than the sensational, but we must reach the top which is the spiritual. When sensational and intellectual prevails without the moral it is only evil and that continually; but where the intellectual and spiritual prevail we have a noble man, a good citizen, a tree of life in the community.

The only preservative of church and state is in keeping the laws of God, the one who made the heavens, the earth, and man, knows best how to govern them. He has not left them without wholesome laws and the experience of the race shows that obedience



to them bring the largest amount of happiness and always insure peace and tranquility to the nations. The Bible is the only infallible guide of faith and practice. A tree is known by its fruits; good character comes from the Bible, that is the kind of fruit it produces; no bad character can come from the Bible for its teachings are wholly against wrong doing, threatening the offender with dire punishment, which the laws of nature also confirm. The man that was arrested in St. Louis for crimes committed cried out "I am a reader of Ingersol,"—he was believed; had he said that he was a reader of the Bible no one would have believed him. Czolgosz was a reader of anarchist literature and it stamped its image on his character, detested by all; McKinley was a reader of the Bible and it stamped its principles on his life and character; and who does not admire such a life and glorious death, the fruit of the Bible. One of old hath said, "Let me die the death of the righteous and let my last end be like his." Before you destroy Christian character you must destroy the Bible. And if you destroy the Bible you destroy all Christian character, and every principle that elevates and adorns the character of man. The best lives and institutions are founded on the Bible. There is no other permanent foundation; it will stand when every thing else will have passed away. "The Word of the Lord endureth forever."

Christ said, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock, and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not for it was founded upon a rock." Gladstone calls it the impregnable rock. And I have every guarantee to say that every government founded upon the Bible is the most stable and permanent, the most intelligent and peaceful. Christ said, "Upon this rock I will build my church and the gates of hell shall not prevail against it."

But alas! What great efforts are put forth to invalidate and undermine the foundation of Christianity—there is a malicious Spirit that provokes and stimulates a constant warfare against that which has proven itself to be the best and most needful. The trend of the times are towards the great apostasy. We have Mormonism, Spiritulism, Theosophy, Christian Science and Doweyism, and all kinds of infernalism. Society is dissolving, disintegrating at last to form in one great and gigantic world's power known as the Anti-Christ. Will the church survive? Yes, but it must have one more baptism of blood. It had its birth on Pentecost, it will have its second birth or regeneration as it passes through the great tribulation that will be its last baptism of fire by which it will be refined, purified and made white. Daniel says, "Many shall be purified and made white, and tried; but the

wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." How essential it is for the children of God to understand these things and yet there is no doctrine of the Bible which is so little understood as that which pertains to the latter end of this age. It is this thought that prompts me to write these pages. We are all so optimistic that we cannot think that this age will end in apostasy, and the main reason is we arrogate to ourselves the great blessings which belong to the Messianic kingdom which occur in a different dispensation, in the Davidic kingdom.

What are the causes that will lead to the great apostasy? We must judge the future by the past. Man is man in all ages; the sensual always largely predominates; his avarice has been the downfall of all the great civilizations of the past. The love of wealth prostitutes his conscience and he practices principles that causes degeneracy; he debases manhood for the unrighteous mammon; he sacrifices to it all the weal of society, the elevation of the poor, the good of the state, and fills the country with saloons. Intemperance itself is the paralysis of death, and the principle behind it is degeneracy to the individual and state; no nation can long endure under its blighting influence; it must succumb to such deteriorating influences. The worm in the tree will kill at last. When a state will lean on any thing save deity

it will surely perish ; they degenerate and gravitate towards the beast. How sad the thought, that where the light of the gospel once did shine it is dark with paganism. Why. Because they refused to follow the Christ wholly and obey his teachings, the candle-stick is removed—and gross darkness has followed. And have we not a greater light in the beginning of the 20th century ? and yet how many of the professed followers of Jesus Christ, prefer the card table, the dance, the theater, and the bazaars of fashion, to a close walk with their Savior; when God is not in the heart it flies to idolatry. How many real evangelical Christians have we to-day out of the many millions of nominal believers in Christianity ? Only thirty millions; not salt enough to save the world from apostasy; the world is ready to take the human for the divine.

Here we shall dismiss the present state of things and review the past. This world has been hard to save from sin. No one but Jesus Christ could undertake the stupendous work. The memorable words of Jesus Christ uttered against Jerusalem, applies to the world to-day. "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not."

A death stupor is stealing upon us. We are gliding along under the enchantment that every thing is grow-



ing better and better. While the very atmosphere of Satan is throwing a mystic spell over us, we are hypnotized with the thought—all is well. We are living in the crystal maize and cannot find our way out, we are intoxicated with the glitter and splendor of a mammon with its worship and homage. Who is to awaken us, and call us out of this illusion, and turn us to grander visions and a better ending? It is alarming to know with what little interest the church is regarded by the world, they take no interest in its success, the secular papers seldom refer to church services, but they have plenty of room for prize fighting, base ball playing and theatricals; all these have flaming head lines and are made prominent enough to show which way the tide is flowing.

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## CHAPTER II.

### DIVISION OF THE WORLD INTO FAMILIES AND DISPENSATIONS.

When we go to the Bible we are struck with two very marked features. In the Old Testament we are shown how God cared for and preserved his people; in the New Testament Scriptures we are shown what God has done for his people and what he will for all his faithful children, through the gift of his Son. The care of his people is the great burden of the Bible. In this the Fatherhood of God is shown. The Bible opens with a brief account of Creation, and then de-

votes its attention to the history of God's people. His providence over them is a standing monument of His love and existence. This world has a theological basis: the history of God's people is its commentary. As soon as the first pair sinned and fell from the high state in which they were created into a hopeless vortex of evil, stripped of their excellence and happy condition, to one of fear and wretchedness, the Father gave them a promise of hope. "The seed of the woman should bruise the serpent's head, and the serpent would bruise his heel." Their great enemy should not always triumph over them; their posterity eventually would gain a complete victory over him. But the crushing of his head would be a question of time, a long line of sore conflict between the seed of the woman and the seed of the serpent, would continue, and the conflict often doubtful, but would end in the complete crushing of the serpent's head. So it is understood, we will be in the conflict until the second coming of Christ, the mighty conquerer. Then Satan's power will be completely broken and he will be cast into the pit and locked up for a thousand years, by the angel the revelator saw descending with a key and great chain in his hand, the key denoted authority, and the chain power to confine the great adversary. "Cain," the name of the first born in the world is usually interpreted "a gotten one" "acquisition," "lamentation," "dirge," all of which words describe different turns in the Canitic

history. It is also of interest to observe that the two elements, the good and the bad which were found united in Adam, seem to have been divided between his sons, Cain receiving the bad and Abel the good. The two qualities are ever at war. Religious wars have been characterized with more bitterness than any others. After the murder of his brother Abel, the curse which God imposed upon the ground because of the sin of Adam, was repeated upon Cain himself. Cain as the first is the type of the natural or carnal man, Abel is the second born a type of the spiritual or new man. Between the two elements or types there is a constant warfare irreconcilable.

The great conflict commenced with the two first sons of Adam, both representative characters, Abel the type of Christ the seed of the woman, Cain the son of the evil one. He slew his brother because his sacrifice was accepted and his was rejected; for his sacrifice was taken from the ground which was already cursed because of sin—God cannot accept sin, a sacrifice must be substitutionary for sin, something that has respect to the atonement—that was the character of Abel's: it expressed faith in the promised one. Cain's spirit has followed down the ages, the carnal heart ready to strike down the brother because he is owned and favored of God. The spirit of Cain is manifested in Turkdom and China. Armenians have been stricken down again and again—and now the Macce-

donians. We must remember that Cain dwelt in a city, and we have him in our cities—what are the saloons but Cain striking down his brother? War, trusts, combines, corners on the market, are all the offspring of Cain. We shall call to notice the great and formidable powers against God's people in the Old Testament times. The flood was the result of the great apostasy of the antedeluvian race. There was a constant degeneracy, and at last evil spirits cohabited with the daughters of men, the same as spiritualism, and it produced a degenerate race, and God swept them off of the earth. But after the flood it was not long until the same hostile spirit was manifested toward God. They served the creature more than God, the Creator.

From Noah sprang the three great branches of the human family, represented by Ham, Shem and Japhet—the latter being the eldest son and Ham the youngest. Sin deeply shaded Ham and his posterity. In a given transaction, Ham saw his father's nakedness and made sport of his nude condition, the two elder brothers approached their father in a way that his nakedness was not seen. This brought a curse from the father upon Ham, but a blessing upon the two remaining brothers. In those times a blessing from the father stood in the nature of a prophecy; it portended future power or weakness, prosperity or poverty, supremacy or servitude. To Ham it meant



servitude. And Noah said, "Cursed be Canaan; a servant of servants shall he be unto his brethren."

And he said, "Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japhet, and he shall dwell in the tents of Shem; and Canaan shall be his servant." The decedents of Ham shall be servants to both branches of the house. This transaction and its future history at once stamps prophecy with Divinity. This prophecy relative to Noah sons has been completed in every particular. Ham by his posterity became a servant to Shem. Egypt was conquered and was held in vassalage to the Baylonian power. And the posterity of Ham is still a servant to Japhet; the Africans in bondage in every nation. England holds sovereignty over Egypt, and Africa is divided among the leading nations of Europe. And how striking the fact, that Japhet occupies the tents of Shem. The Empire of Babylon was great and powerful, and to the Abrahamic branch of the family, was given the custody of the oracles of God, they were the covenant people. They had Moses for their law-giver, inspired prophets for their teachers, they had a Temple in which the presence of the Lord dwelt and shone out in luminous glory. Their government was a theocracy, God Jehovah led them to victory in their battles; as long as they existed, there could not be a universal empire established, for they were a factor that could not be subdued. But sad to think that

when the most highly favored moment came, Christ's first appearing, the keystone that would have bound this magnificent arch and secured the Temple for ever was rejected. But the stone the builders rejected has become the head of the corner. And inasmuch as Shem rejected the Messiah, He has turned to Japhet, the Aryan, the inhabitants of Europe and America. They now occupy the tents of Shem. The oracles of God are committed to the posterity of Japhet, they possess the glory of Israel with all the grand civilizations that preceded them in the government of the world.

Each one of these branches of Noah's family have had their day and dispensation in the world; all have been a great blessing to the world. Ham gave us agriculture and the rude arts in building cities and colossal monuments; his history has been written on tablets which fire, storm and floods cannot destroy. While Shem has given us the more subtile sciences, but it was his moral elements that has been such a blessing to civilization. Shem gave us three great systems of religion, all true Monotheistic in their character: Judaism, Christianity, Mohammedanism. All powerful in their influence and far superior to paganism, because they worship one true and living God, all stand opposed to idolatry.

And now we shall look at the Star of glory as it passed from Shem to Japhet, and has

shone out in personal rights, liberty, freedom, philosophy, intelligence, government, invention, scientific research, and the arts in their highest altitudes, social refinements, the Christ power, its holy influence, seen in literature, poetry, sculpture, painting—the home, man adorned and dignified, all this, but the lustre will fade and the gold grow dim, because we see nothing but the glitter of gold and silver which means degeneracy. The ancient covenant people are away from home—from God, without a country, not always to last, they will come into their inheritance again,—they shall be the great leaders of the new cosmos, the crowning glory of the world. Every civilization has grown old and decrepit; they lost their energy and succumbed to old age. The Star of Empire pushes westward, and ours will leap over the oceans and rest on the far east. We are now paving the way for it.

Let us ascend to the fountain head of each branch of the stream of humanity and learn the elements of each fountain. If the fountain be bitter the stream will be also. The Hamatic branch, Canaan, was doubtless aware of the prophetic curse uttered by his grandfather against his posterity, and he would naturally resent it, he would fortify against such a result. Egypt and Africa was the portion of the world that fell to Ham and his posterity. Asia to Shem and Europe to Japhet. The oldest and first

cities built in Shinar, was Hamatic, but afterwards was possessed by Shem or his posterity. The Hamatic tribe seems to have been the most active and enterprising in the earlier period following the flood. "Nimrod became a mighty hunter before the Lord," a great hero and leader. He was a man that did not propose to become a servant to his brethren. But every man has his destiny as well as nations to work out. Sin is direful in its results, it first blasts and then kills, it has a long line of results to work out and consummate. Egypt once the greatest and grandest of all the old civilizations, now the darkest and basest of all the nations of the earth. Ham early showed his rebellion against God. Nimrod was a grandson of Ham. He was the founder of a great empire. The beginning of his kingdom was Babel, together with three other cities in the land of Shinar. He went forth to Asshur, where he built Nineveh and three other cities which were finally united to Nineveh, the whole forming one huge city, the scene of Jonah's labors. But it is the building of the tower of Babel and its purport that we have to do with at the present, in order to find out the early characteristics of the posterity of Ham. The old tradition tells us how Nimrod himself challenged the divine judgments, shooting with arrows towards the sky when it thundered, as if he wanted to wage war against the thunder. The same spirit was manifested—opposition

to God in the Pharoahs in after years. The first nine verses of the eleventh chapter of Genesis tell us how the tower of Babel was erected, and how it was destroyed. As the grandson of Ham, Nimrod inherited the hatred of the family; and in him, the mighty hunter, the fierceness of the tribe found its proper expression. The city of Babel arose on the western bank of the Euphrates, and the empire began to flourish. Shem shall be a lord unto his brethren and all their descendants, Noah had said. But "we will make a Shem to ourselves," said the Hamites, "we will control our own destiny." Nimrod became their chosen leader. His name corresponded to his destiny—Marad "to separate," "we will separate"—not among themselves, but the rest of their brethren.

The tower of Babel was built for the purpose to bind the tribe together, to keep from wandering away. The tower of Babel is a true prototype of the Pyramids of Egypt, and also the huge mounds found in the middle portion of the United States. They had the one and same purpose—both religious and political. Meanwhile, block was piled upon block, and the tower began to rise high. Into heaven shall its top reach, and we shall be safe against floods, if the world ever will be destroyed again in that way. "The Tower was to be a token that the Hamites had made a Shem to themselves; and a pledge that they would cling to-



gether forever." When a nation unites against God and defies his power they shall soon be scattered. This unity and purpose was easily destroyed by the confusion of their language, and their great undertaking came to naught. So the nations are divided into different languages, so they cannot make a united rebellion against heaven. But, notwithstanding all this, the world still lieth in the wicked one—only a small portion Christianized.

After the confusion of the language, the descendants of the three Sons of Noah separated, and Asshur became a leader and founder of the Assyrian Empire, he was a son of Shem and grandson of Noah, the empire assumed his name, he being magnified and deified by his warlike descendants. The descendants of Asshur were Polytheistic in their religion; gods many.

In this work we cannot follow the Tauranians in their different emigrations. Tauranian means "outside," "or barbarian," and was given by the later and better known races who found them, commonly in a very wild, undeveloped state, wherever they wandered in after times. These Taurian tribes were the tangent families that separated from the solid bodies of the three branches, uniting and forming bands, became a mixed race, carrying with them the different characteristics of each tribe, emigrating to distant lands. The Taurians settled China, north-easterly portions of Asia, and India and many other places on the globe,

and no doubt they reached the continent of America in an early day. There is no Tauranian family that has stamped itself on any of the great civilizations of the world, their best is rude, child-like and simple. They never have been able to withstand the powers of the other three great families of Noah.

Three principles have been the characteristics of the three branches, Ham work; Japhet, intelligence; Shem, religion. These are the great forces of the world, either individually or nationally. They are the basis of all civilization.

There is one family from the semitic branch of the human race that deserves more attention than any other. In the flood the human race was reduced to eight persons, but they brought the seed of depravity through the flood, and it soon spread itself all over and through all decendants. The great castigation of the flood did not prove a reforming transaction, the heart of man was still set on doing evil. So God would take one man and refine him, and make him a man after His own heart, give him instruction personally and lead him in all his ways, so as to perfect the one man, that he might perfect a nation. "The Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing. And I will

bless them that bless thee, and curse him that curseth thee : and in thee shall all families of the earth be blessed."

The meaning of the name Abraham—father of a multitude, Abram, father of elevation, the patriarch is by Jew, Christian and Mohammedan regarded as the divinely appointed founder of the true religion. The Jew and Gentile claim him as ancestor—the one of the flesh, the other of the spirit, the Jew calls him father by generation, the Christian by faith, he is the father of the faithful. His faithfulness and sincerity to God, was manifested in the great trials of his faith. The Old Testament writers record no worthier life than his. The fact that to-day there is no more widely spread name and none held in greater popular reverence, show how important is the sphere he fills in the history of the world.

After God had called Abram to leave his country and kindred, and from his father's house,—his father, brother and his wife and son accompanied him as far as Charan, which was still on the remote borders of his own country. God would have Abram to make a clean separation from the flesh, the kindred of his body. "In the flesh dwelleth no good thing, it is impossible to please God in the flesh, the flesh warreth against the spirit, and is not subject unto the law of God." And again Paul says, "Wherefore come out from among them and be ye separate, saith the Lord,

and touch not the unclean thing; and I will receive you. And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

How many start out in the divine life and are soon stoping at Haran instead of going into the promised land: Cannot give up the flesh and its kindred. Abram had no visions while he dwelt at Haran, and no altar, he did not get any until he made a complete separation from the kindred of the flesh, even his nephew. Lot was an annoyance to him until they separated, then he had peace and communion with God. So Abraham's descendants were not allowed to marry strange wives. The great interest that clusters around Abraham's life is the covenant God made with him which secured such great blessings to his posterity,—“in his seed shall all the families of the earth be blessed.” “And them that bless thee I will bless and curse them that curseth thee.” And as long as they lived to enjoy the favor of God, this promise was secured to them. No nation prospered that oppressed them. All enemies were thwarted who undertook to undermine them. And they still have a great mission to perform in the earth. God's power and close connection commenced with Abraham's people at their Exodus from Egypt.

And now appears another great character in the person of Moses the law giver and leader of God's ancient people. Born under the edict of Pharoah that

all the male children of the Hebrews should be put to death. But he was a likely child and he was concealed by his mother until it was not safe to keep him any longer in a Hebrew home. So his devoted mother made a little ark out of bullrushes and put the child in it and committed it to the waters of the Nile, where it was taken up by the King's daughter, who adopted the child, Moses as her son, who would be heir to the throne. She had him instructed in all the learning of Egypt: which was superior to all other fountains at that time. But Moses never lost the home teaching—the principles the mother taught him while under her charge as nurse—to whom was assigned the custody of the child until thirteen years of age. The deliverance and training of Moses were a providential preparation for his future work. His early training filled him with patriotism for his people. He choose rather to suffer affliction with the people of God than enjoy the honors of Egypt.

“When Moses was grown, he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man he slew the Egyptian and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together; and he said to him that did the wrong. Wherefore smitest thou thy fellows? And he said, who made



thee a prince and a judge over us? intendest thou to kill me as thou killedst the Egyptian? And Moses feared and said, surely this thing is known. Now, when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well." Here he was introduced to the daughters of a Midianite priest who were tending sheep. Moses made himself gallant by assisting the daughters in watering their flock; in turn Moses was made known to their father, and became an inmate of the home, and the husband of the daughter Zipporah, where he remained in the desert for forty years tending his father-in-law's flock: "And he led the flock to the backside of the desert, and he came to the mountain of God, even to Horeb. This desert life was a preparation for Moses in his future life and work; it inured him for the responsibilities and severities of so great an undertaking to which he was called.

One day, at the foot of Horeb, Moses saw a strange sight. It pleased God to reveal himself unto Moses and this time in fire. Moses saw a burning bush and its flame was so lurid that it reflected far and near on every bush, rock and tree, and Moses had to turn away from the light so luminous; and God called him, he turned to see the great sight as to why the bush was not consumed. Yes, that has been the great wonder of many ages why the bush is not burned.

Other nations have come and gone, but the Jewish bush is stronger and more prolific than ever before. They are not consumed or absorbed by any of the more powerful nations, ever separate and distinct from all others. The Horeb bush was not consumed because God was in it, so the Jewish people are not consumed amidst all the severe persecutions, because God is with them. Their destiny is not yet filled. Their light will yet spring up and be more luminous than ever before. The Lord said unto Moses, "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The Lord God revealed Himself to Moses as "The Great I Am." That he had seen the great affliction of his people in Egypt and He had chosen him to be the leader of his people out of their bondage in Egypt and bring them into a good land "flowing with milk and honey."

Moses made the demand of Pharaoh, to let the children of Israel go and worship in the wilderness, but in this he refused. God wrought many wonders and plagues on Egypt before Pharaoh would consent for his slaves the Hebrews to depart—the death of the first born of man and beast, brought out such a wail and midnight cry, that the Egyptians prevailed on Israel to depart at once. But mysteriously they were led down along the bank of the Red Sea, and a mountain rose before them. And Pharaoh cried to his army,

up and after them for they are entangled in the mountains, he was loath for a prize so rich to escape.

When night fell upon the scene, here were about three million of slaves foot sore and tired, all in confusion, children crying and mothers weeping, husband's and fathers discouraged and complaining, the reaction had come on after the excitement of leaving their cruel bondage forever and enjoying the sweets of a momentary liberty, but happily to be perpetuated. And here they are in the night supperless, the sea on one side and the mountain before them, and in the rear Pharaoh and his proud hosts, ready to come down upon them as an angry master upon a runaway slave. The bright prospect of liberty they had enjoyed for a few days has all vanished and only dark despair remains to them. The cry goes up! "Would to God we had died in Egypt." But man's extremity is God's opportunity. God is equal to every occasion. He told Moses to take that mysterious rod, a rod that had greater power delegated to it than all the armies of Egypt, or the force of the mighty waters of the sea. God's word is to Moses, "Stand still and see the salvation of the Lord." That mysterious cloud that looked like a pillar in the air, which appeared unto them soon after leaving the land of Goshen, which they followed as their divine guide: was luminously bright now, as it arose, passed over their heads and settled quietly down between the Egyptians and Israel on the side toward the

escaping Israelites; it was bright and shone far out on the sea. But on the side of the Egyptians it was dark and enveloped them in mist and gloom most profound. Pharaoh and his host fell into a quiet slumber having nothing to fear, but they would have an easy task on the morrow to drive their escaping slaves back to their kilns again.

To sinners in this world the ways of God are dark and mysterious, the children of God move in the light, but the world in darkness, so it is often led into pitfalls and destruction, they know not where they go. The crossing of the Red Sea has its parallels a thousand times in history. God can soon put down one nation and raise up another.

When Moses stretched the rod over the waters of the sea the waters divided and the Israelites marched on in the high way prepared by the mighty hand of God. Pharaoh found that his slaves were on the March, he commanded his minions forward, so Pharaoh's hosts march after Israel in the bed of the sea. They were on ground they had no business to tread. And when the last one of the Israelites escaped to shore, then came off the chariot wheels of the Egyptians and drew heavily. Then they proposed to flee from the face of Israel for God was fighting for them. "And the waters returned and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so

much as one of them." The death of this Pharoah is unaccounted for in Egyptian history. It was too humiliating for the proud spirit of the nation to record that their ruler was overthrown in the sea by escaping slaves. But Israel now rejoices in freedom and are evolving into a mighty nation.

The suffering these people endured in the early history of their nation has so knit them together that even in this distant day the bands are as strong as ever. Suffering has been their inheritance for many years, but it is not to be compared with the glory that shall follow : their affliction will work out for them a far more and exceeding weight of glory.

The next great important event in their history, is receiving the law. A law written on tables of stone by the finger of God ; not for the Jews alone but for the whole world, a law which revealed the basic principles of all Modern Republics. The value of that code of principles derived from the law of Sinai is far beyond the capacity of the human mind to formulate, hence they are divine : no other nation possessed in comparison any thing like them and up to this period we have nothing better. They can not be superseded. They shine with greater luster than ever before. They are the greatest civic safeguard and source of happiness to any people. The whole summary of them is, supreme love to God and man. They work no evil to any one.



Israel after the third month out from Egypt came to Sinai, and the people was prepared for the receiving the law. "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the Mount. And Mount Sinai was altogether on smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace and the whole mount quaked greatly. And when the noise of the trumpet sounded long and waxed louder and louder, Moses spake and God answered him by a voice." He should not come near to gaze or touch the Mount. The Lord announced to them, that he was the Lord God which brought them out of the land of Egypt out of the house of bondage, and then followed the ten commandments, which defines our relation to God and our fellowmen. "Happy is the nation whose God is the Lord. "Righteousness exalteth a nation, but sin is a reproach to any people." The Jew is loyal to the law of Moses. He keeps the law intact,—the Christian keeps the gospel from interpolations, but the Christian receives both the Old and New Testament scriptures as being the Word of God. Jew and Christian both have reason

to keep the Scriptures pure and keep them from being altered.

After wandering in the wilderness for forty years, the Israelites came into their possessions in Canaan and greatly prospered under the Theocratic government and were the true light of the world. The ceremonies that was instituted among them kept the nation in view of a coming Messiah and the prophets reminded them of the grievous sins of the people, and the danger of the heavy judgment they incurred in sinning against God ; but always spoke of the coming one whose right was to rule, and he would deliver their nation.

The next great character of Jewish history is David, the king and sweet singer of Israel. He succeeded Saul in the kingdom of Israel. He was a man with whom God was well pleased, and a type of an evangelical Christian, he knew more of God experimentally than any of the Jewish worthies. In his kingly power he was a type of Christ. He was the head of the house of the Prince of David. He represented a new dynasty, a kingly theocracy over which Christ was to be the ruler forever without a successor. He was heir to David's throne in the flesh. The Son of God in the divine nature, the son of man in the human nature. Christ put this puzzling question to the Jews, saying, "What think ye of Christ? Whose Son is he? They say unto him, the Son of David.

He saith unto them, how then doth David in Spirit call him Lord, saying, the Lord said unto my Lord, sit thou on my right hand till I make thine enemies thy footstool? If David, then, call him Lord, how is he his son? And no man was able to answer him a word." If the Jews had studied the prophets and the nature of the Messianic kingdom as much as they had studied the traditions of men they could have answered correctly.

God commissioned Nathan, the prophet, to announce to David, "Thou shalt not build me an house to dwell in," but that work should be left to his son Solomon. And this is the promise made unto David, "And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house and I will stablish his throne for ever." "But I will settle him in mine house and in my kingdom forever; and his throne shall be established for evermore." Now this is a standing promise concerning the seed and throne of David. "It is established forever." So the angel made the promise to Mary, the mother of Jesus, given by St. Luke 1:30, 31, 32, 33.

"And the angel said unto her, fear not Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb and bring forth a

Son and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest ; and the Lord God shall give unto him the throne of his father David : And he shall reign over the house of Jacob forever ; and of his kingdom there shall be no end." There has not been a temporal throne of David for many years, but there is one in the future. When Christ comes the second time, he will sit on his father David's throne, which was only temporal, but Christ inherits it and it shall be again established, and it shall endure forever. And so the disciples understood it, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" Spiritually the kingdom was established in Christ's first coming,—temporally it will be established in his second coming. For the one we are taught to pray "thy kingdom come." Oh! may it come speedily.

The house of David received its culmination of glory under Solomon. His reign was peaceful and prosperous, his ships sailed in all seas. God endued him with special wisdom for his reign. His fame was heard in all lands ; the queen of Sheba traveled many miles to hear and see the wisdom of his court. He built the great Temple of God at Jerusalem, which by some was regarded as one of the seven wonders of the world. The glory of his kingdom was typical of a still greater and more glorious kingdom ruled by Jesus Christ, who is greater than Solomon.

But it could not be said of Solomon as it was said of David, his heart was right with God. From Solomon on the kingdom of the house of David declined until Israel and Judah were carried into captivity. Idolatry was the bane of ancient Israel, the surrounding nations constantly enticed them to bow their knees to Baal and destroyed the love of the God of their fathers. Solomon's harem and strange wives turned his heart from God in the latter years of his reign, and his son, Jeroboam, set up golden calves at Bethel and Dan, saying to Israel, "These be thy Gods," worship them instead of going up to Jerusalem. So God scattered them among the heathen. Yet there were very many that were true to God, who would not bow the knee to Baal. Jeremiah constantly cried out against the sin of idolatry. Daniel and his three comrades in captivity would not pollute themselves with the king's food. The captivity forever cured the Jews of idolatry.

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### CHAPTER III.

#### THE JEWS IN EXILE — DANIEL AND HIS THREE COMPANIONS.

Daniel, God is my judge, the fourth of the greater prophets. He was of noble decent—his devotion and noble principles to God—especially his temperate habits preserved his life, so that he lived through the



reign of two kings in the Babylonian empire, until Cyrus the Persian, under whose reign he ranked second to the king. Temperance in all ages has commanded the respect of the wise and noble. When Daniel and his three companions were put in line for promotion in the kingdom, it did not confuse his steady brain, or cause them to put on duds and airs although there were good reasons, for they would occupy exalted positions in the greatest empire in the world. They did not wish to indulge in the rich and idol consecrated food of the king's table, but lived on the most common fare, pulse. The trial proved that the choice and mode of living was a wise one, their physical appearance was much better than those who lived on the indigestible food of the luxurious court. In this Daniel's character shows that he remained loyal and true to his home teaching. A compliance with hygienic laws always proves best. In this respect the Jews are worthy of imitation.

In Daniel they soon discovered the wisdom of the gods. But the whole secret was that the true and all wise God—the God of his fathers was with him. As it might be expected, Daniel was soon promoted to the highest office next to the king in the realm. Jealousy is the bane of every government. So it was with the government of Nebuchadnezzar. The king had a peculiar dream, his spirit was troubled and his sleep departed from him. He called the magicians,

and the astrologers, and sorcerers, and the chaldeans, to show the king his dreams, but his dreams had departed from the kings, and he demanded an interpretation. He thought if they could interpret a dream they could call it back to the memory of the king. The soothsayers said unto the king, "Tell thy servants the dream and we will shew the interpretation." The king threatened to cut them to pieces if they did not shew him the dream and the interpretation thereof; there would be only one decree for them. The ranks of the Occult told the king it was an impossibility to interpret a dream unless the dream was told them. "For this cause the king was angry and very furious and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain, and they sought Daniel and his fellows to be slain." Daniel answered and said to Arioch, the captain of the king's guard, "Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel." "Then Daniel went in and desired of the king that he would give him time and that he would shew the king the interpretation." "Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever; for wisdom and might are his. He revealeth the deep and secret things; he knoweth what is in the darkness and the light dwelleth with him. I thank

thee and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me what we desired of thee: for thou hast now made known unto us the king's matter."

Arioeh reported unto the king, that he found a man of the captives of Judah, that will make known unto the king the interpretation. The king answered and said to Daniel, whose Babylonian name was Belteshazzar, art thou able to make known unto me the dream which I have seen, and the interpretation thereof? "Daniel answered in the presence of the king and said, the secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart."

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent,

stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver; his belly and his thighs of brass. His legs of iron, his feet part of iron and part of clay." "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floor, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth."

In the dream of Nebuchadnezzar, we have the symbols of the four great monarchies that shall rule the world, until the second coming of Christ and the distinguishing features of each is found in the symbol of the metals which represents each empire: The metals wane in value and in gravity, to iron and clay. The cohesion of the iron is broken by the infusion of clay. The world is being divided more and more, some governments strong and some weak, the adhesion is constantly weakening, but war will not destroy them, legislation will not, or preaching will not destroy them, but the stone kingdom will strike them and shiver them to pieces. "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another,

even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

#### THE GOLDEN IMAGE.

Daniel had interpreted the lost dream of Nebuchadnezzar, which no doubt caused him to arrogate divine honors to himself, as he was told that he was that head of gold, that he saw on the image, which represented the four great empires that should rule the world. And what he saw in shadow he intended to make real. "Nebuchadnezzar, the king, made an image of gold whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon." Then he sent out his officers and counsellors, governors, and princes and all the rulers of the provinces to come to the dedication of the image which the king sets up. And after the arrival of all the officers of the different provinces and vast multitudes of the people of the great empire. A proclamation was made by an herald aloud, "To you it is commanded, O! people, nations, and languages." "That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye shall fall down and worship the golden image that Nebuchadnezzar,



the king, hath set up;" of course this was to the liking of an idolatrous people. They loved to worship power. They obeyed readily to worship the image. For there was a law and penalty back of the command. Those who would refuse to fall down and worship the image would be cast into the fiery furnace for non-compliance.

Strange how readily the people who are destitute of the light of God will readily obey their rulers in idolatrous worship. France with all her boasted civilization could set up a strumpet as the "Goddess" of reason, and the people follow with loud acclaim to an object of worship so base. How easily the people are deluded when the rulers go astray. But among the great multitude of the worshipers of the image Nebuchadnezzar had set up there were three of the Hebrews, Daniel's companions, who refused to worship the golden image that was set up in the plain of Dura. Word was borne to the king of the refusal of the three Hebrews to worship the image at the sound of the music. They were hastily summoned before the king to answer for the offence. The king proposed another trial and if they would fall down and worship the image at the sound of the music, well and good—if not, then they should be thrown into the fiery furnace. The answer of the three noble Hebrews was: "O Nebuchadnezzar, we are not careful to answer thee in this matter." They had the spirit of the true martyrs, they trusted in God for deliverance.

Reader, while you read these pages, remember that the history of God's people will repeat itself. Here was firmness manifested, rather die than compromise God's cause. We have in minature what will be in general, in the years to come. The three Hebrews said, "If it be so, one God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods nor worship the golden image which thou has set up." Then was the king full of fire and the form of his visage was changed against the three Hebrews: Therefore he spake and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind the three Hebrews and to cast them into the burning fiery furnace. "Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace." So great was the heat that the fire slew those men that took up the three captives to throw them into the furnace. But suddenly the king was startled to see the men loosened and walking in the furnace unharmed, and the form of a fourth one, like unto the son of God. The king called them from their fiery prison, without hurt or the smell of fire on their garments.

How often God has taught the world that he is

able to deliver his people and no harm shall befall them who trust in him. Christ promised the church to be with them, lo always, even unto the end of the world. Persecution has often burned the fetters of his tried people, and they have come out of the furnace free and happy. There is a shade or glimmer of light here like prophecy which touch the plains of a future Babylon, signifying a false and corrupt church that should develop out of the great apostasy of the Christian church, ruled over by the Anti-Christ, who would demand of the children of the Most High, to "fall down and worship the image of the beast, or be killed." There are many prophecies concerning Babylon which are yet to find completion. A great commercial mart will no doubt arise on the site of the Old Babylon and be the leading city of the world, where the great combines of the world will unite as a trust which will be commercial in its character, world-wide, embracing the leading traders of all nations and will make one of the most proud and populous cities of the world, whose counterpart is given in the seventeenth chapter of the book of Revelation. Its greatness and destruction, and eternal overthrow are shadowed forth in the eighteenth chapter. But when the stone kingdom strikes it, it will go to pieces and be no more, swept into oblivion, a standing monument to the folly of mammon worship.

And what of the kingdoms and laws after the

destruction of the world's great power? Christ will be here to deliver and vindicate his church. Here what the king declares, "I make a decree, that every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill, because there is no other God that can deliver after this sort." Then the kingdoms of the world will soon be the kingdom of the Lord and his Christ.

Out of Daniel's history and life at Babylon, goes out several streams of history that run down the vista of time to the end of the Gentile and Messianic age of the world. We have the origion of the four great empires of the world, and all headed by the Symbol of a beast. The rule of the world will be under the beast until Christ will make his advent into the world the second time. He will appear the second time just at the period when the great world's power will be established to destroy the power of the Supreme Ruler in the world under the Anti-Christ ; who personifies himself as God, who will try to compel all men to worship him as the image, likened unto the image that was set up by Nebuchadnezzar, and all that refuse will be killed.

Under Nebuchadnezzar we have the first beast power set up, the Gentile rule commences, a rule opposed to God, not recognizing the rule of God among

men, or his power in human governments. The beast not only represents viciousness, but sensual, and selfishness, indifference to the wants and happiness of men, that which is unlike God. The road Nebuchadnezzar traveled to reach the beast nature, and start the beast-like rule to run down through all the succeeding empires is very mysterious. To give it we must give his dream. Nebuchadnezzar was a powerful monarch and a great general. He captured Jerusalem and carried the inhabitants into captivity, he made boast that no other gods could oppose or overcome him, the very act of destroying the city of God and reducing God's people to slavery, showed that he was an opposer of God of heaven. But he was proud and powerful, and built and made a magnificent city out of Babylon his capitol. By God's permission, because of the idolatry of Israel, Nebuchadnezzar brought the kingdom of David to an end. And the power was invested in the Babylonian kingdom. The principle of Theocracy is dependence on God. This principle was to a great extent in all the great and ancient civilizations.

You see Nebuchadnezzar down on his knees before God, you see the king of Nineveh and his court and his subjects and slaves and his cattle covered with sackcloth—bowed in the dust before God. And because Daniel was preserved from the mouths of the lions, the king Darius of the Persians, wrote unto all people, nations, and languages, that dwelt in all the



earth; "Peace be multiplied unto you. I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end." Where is the government on earth to-day that would speak out to its subjects to recognize God as the mover and disposer of events? Why were all the empires of the earth called beasts, both in Daniel and the Apocalypse? Because they were without dependence on God. This current started with Nebuchadnezzar. He was made a beast, a beast's heart was given him. Nebuchadnezzar was represented by the lion. A beast has strength and also intelligence, but no higher nature. His eyes are downward; man was made to look upward. His appetites are earthly, his instincts are selfish—the slave of his senses, he is without any right recognition of self or of God.

The beast, then, is the flesh. Both words point out man's fallen nature, led captive by his lusts and having all his home and all his interest in a material world. This current that arose in Nebuchadnezzar, runs down, widening deepening, in the onward rolling years, until it develops the Anti-Christ.

After Nebuchadnezzar had subdued all nations to his sway enjoying peace and prosperity, the king relates, "I was at rest in my house and flourishing in

my palace: I saw a dream which made me afraid and the thoughts upon my bed and the visions of my head troubled me." So he called the school of occults together to interpret his dream; but they did not make known unto him the interpretation of the dream. And then Daniel came before the king, who had the spirit of the living God. The king related his dream. "Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all; the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and behold, a watcher and an holy one came down from heaven. He cried aloud, and said thus, hew down the tree and cut off his branches, shake off his leaves and scatter his fruit; let the beasts get away from under it and the fowls from his branches: Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass in the tender grass of the field, and let it be wet with the dew of heaven, and let his position be with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven

times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will and setteth up over it the basest of men."

Daniel answered, "My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of heaven had their habitation. It is thou, O king, that art grown and become strong; for thy greatness is grown and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, hew the tree down and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and of brass in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; this is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts

of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

Wherefore, O king, let my counsel be acceptable unto thee and break off thy sins by righteousness and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity." The very principles that all governments ought to practice is announced, namely, showing mercy to the poor. The government of the United States of America is in the most critical state of its existence at the present time,—if it fails at this supreme moment to legislate in favor and mercy toward the poor wage earner. The millionaire is sitting in the Senate, his property is in the trusts. It will be a hard matter for him to legislate against his interests. But he must show the statesman and his true manhood in this perilous hour or he will be a traitor to the race and to the best interest of his government. The watchers are looking, and God is on the throne. It is declared in holy writ that the ax is now laid at the roots of every tree: "therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

The fulfillment of the dream of the king: "At the end of twelve months he walked in the palace (on the palace, is understood) of the kingdom of Babylon. "The king spake, and said, Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" The king gives no recognition of the Almighty in this great work; it is all the great "I" who built the great Babylon. "While the word was in the king's mouth, there fell a voice from heaven, saying, O, king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the fields. They shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. And at the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as



nothing, and he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand or say unto him, What doest thou? At the same time my reason returned to me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me, and I was established in my kingdom and excellent majesty was added unto me. Now I, Nebuchadnezzar, praise and extol and honor the king of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase." The chastisement of the king made him look up, look up in this life. Dives the rich man did not look up until he was tormented in the flames of Hell.

What a great history Daniel gives us on the economy of government. He was at four different courts and administered in the past great civilizations, —always in demand, and his name will be associated with the leading civilizations of the future, because he has given a prophetic out-line of them. Daniel lived in the spirit of governmental prophecy; the course of the race and its consumation was mirrored on his mind, he could trace the lines of God's eternal purpose toward the race. A more accurate and vivid description of the four great empires could not have been given. Mr. Gibbon, the author of the *Decline and Fall of the Roman empire* says that the four empires

“are delineated with as great clearness in the prophecies of Daniel as in the histories of Justin and of Diodorus.”

#### DANIEL'S PERSONAL DREAM.

Nebuchadnezzar's dream of the four great empires, pertained to their natural trend; their symbols were metals. Daniel's dream of the same empires pertained to their spiritual trend and phase,—their characteristics in his dream are represented by beasts. Daniel gives the history of the beasts as they pertain to his people, the Jewish race. John, in his Apocalypse, treats on Daniel's beasts as they are related to the Gentile church. The Gentile church is parenthetical for a period of time in the history of the fourth empire,—from crucifixion to the second coming of Christ. Both writers bear testimony that Christ will be the destruction of them.

We will trace Daniel's dream as it pertains to his people. Chapter seven. “In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed; then he wrote the dream and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and behold, the four winds of heaven (from the four quarters of the heaven) strove upon the great sea. (i e represents the populace in commotion.) And four great beasts came up from the sea, diverse one from the other. The first was like a lion, and had eagle's wings; I beheld till the

wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it."

The first images of a lion in the early reign of Nebuchadnezzar, whom the dream refers to, had wings on them. But Daniel saw in his dream that the wings were plucked; these represented the great pride of the monarch, this is generally the characteristic of the Oriental kings,—but notice in this case they were plucked, plucked when his reason was taken away from him and driven into the field to eat grass with the beasts of the field, until seven times pass over him, and at the end of the days or period his reason returned to him and he was lifted up and after this he could recognize God as a ruler in the affairs of men. He stood up as a man—perpendicular, not horizontal, like the beasts. Man must keep his head or brain higher than his body or he is abnormal and reverses his creation. The Psalmist saw the glory of God in the heavens, and heard His voice.

When pride and arrogance is taken out of the heart of man it makes a wonderful change in the person. God's cause received great gain in the chastisement of the proud king. "And behold another beast, a second, like to a bear, and it raised up itself on one side and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh." The bear is the characteristic of

the Medo-Persian empire; it conquered the Babylonian empire which preceded. And the world power passed from the Babylonian jurisdiction to the Medes and Persians. The disposition of the bear is to tear and destroy, destroy and tear more than it eats, it is regarded as a great robber. It does not lie in wait for its prey, but goes out in the night to forage. And this is about the description historians give of the Medes and Persians. If the bear is less in dignity than the lion it surpasses him in cruelty, voracity, and carnage. The dream shows three ribs in his mouth, between the teeth of it in the act of devouring them,—the kingdoms of Babylon, Lydia and Egypt. It was told to "Arise, devour much flesh."

Here we will notice the history of Daniel's people in connection with this second monarchy—the Medo-Persians. Persia, a country which in the past has played an important stage in the history of empires, and by the ligament of Mohammedanism it will continue to the end of this age, and is one of the powers that will be cast into the lake of fire with the beast, by the conqueror "on the white horse." The Persians were the people most in sympathy with the people of God under the old dispensation, sustaining to them a peculiar relation, delivering them from Babylon, and permitting them to depart from their captivity and return to their own land, to rebuild Jerusalem and their temple of worship; aiding them in the great work.

Their religion was much purer and founded nearer on the foundation of truth than that of Babylon.

The Persian idea of the supreme God is most beautiful,—matter is naught of itself to manifest God or life; of itself it remains inert and in chaos, but it is the wonderful mechanism and design, a finished and complete work manifested in creation that shows a living designer and creator. “All things, every thing therein is the expression or symbol of a divine idea. The higher the creature, the higher its receptivity, until in man, born in the image of his maker, we have a mirror which reveals not only the attributes of God, but God himself. Hence the necessity for purity of heart. The mirror must be clean, that the image may be reflected therein. The continuance of the world is dependent upon the continuance of God’s presence, its perfection upon rising from the world of matter to that of spirit, in some way exchanging the things seen and temporal for things unseen and eternal. Hence the necessity both for something which shall be a constant pledge of God’s presence, and for a new birth by which the soul enters into the spiritual world of realities. Last of all higher than all else,—God being the truth, of which the creature is but the manifestation.” What sublimity in such a philosophy it is truth.

Under the reign of Ahasuerus the king of the Medes and Persians, through the intrigues of Haman his chief minister, the king unwittingly signed the



death warrant of all the Jews of his provinces,—there was to be a complete extermination of God's people, just as it again occurred under Diocletian, of the Roman empire when he commanded all Christians to be put to death—wipe them from off the earth. At the right hand of the throne of the past empires, stood an anti-God and tried to destroy God's people; but in every case God came to their rescue and preserved them: Haman under the Persians, Antiochus under the Grecian, Diocletian under the Roman, and the inquisition under the Christian.

Haman was sadly defeated in his malicious designs through a mysterious providence. Esther, a Jewish maiden, one of the captives, came to the throne instead of Vashti the former queen, who had been set aside because of her refusal to attend the banquet of the king when he made request; he regarded it as a great insult to his dignity to be refused. So Esther the Jewess, because of her comeliness, great beauty, became the wife and queen of Ahasuerus. Mordecai, was the uncle of Esther and her foster-father as well, her parents being dead. Mordecai was at the king's gate, an orderly of some kind, and was an object of animosity of the wicked Haman, who could not admire him because he would not take off his hat when he passed by. Mordecai had already shown loyalty to the king by informing him of a conspiracy of some of the officials against the king's life. But the king had never

given any public recognition of the meritorious act of Mordecai in pointing out the individuals of the conspiracy. The breach between Mordecai and Haman became deeper and wider, so Haman plotted the destruction of the Jews, and prevailed on the king to sign their death warrant and send word throughout all the provinces that on a certain day to commence the slaughter. This troubled Mordecai that all his people should be killed as well as himself. Having influence with Esther the queen, he implored her to use her influence with the king to prevent the horrid butchery. Esther told Mordecai that the attempt was a very perilous one, that no one would dare to approach the king while on his throne unless he would extend the golden scepter, if not it meant death to the offender. Mordecai told her that her own life was involved in the matter, and in any event it was death, and the cause was worthy of the attempt to approach the king in behalf of the Jews. So Esther requested that prayer should be made by the Jews for her success; and she prepared herself to go before the king. And when Esther approached the throne, the king extended the scepter and the queen gracefully touched it. The king said to Esther to make her request known and it should be granted. Esther simply requested that the king and Haman should attend a banquet on the morrow that she would make to his honor. This was readily granted. The proud Haman with his stately

stepping thought of the honor conferred upon him in the banquet. The king desired the queen to make her request known and it should be granted. But Esther requested the presence of the king and Haman on the following day to attend her banquet which she would make to his honor. The king and his chief minister departed, the king to his palace and Haman to his home, to tell of the honors poured upon him, by the queen of the realm. He told his friends and wife how the king had advanced him in honors and promoted him above the princes and servants of the king; "Yea, Esther the queen, did let no man come in with the king unto the banquet but himself. Yet all this availeth me nothing, so long as I see Mordecai the Jew, sitting at the king's gate." His wife and friends advised him to erect a gallows fifty cubits high and tomorrow speak to the king that Mordecai may be hanged thereon, and then go thou merrily with the king to the banquet. The thing pleased Haman; he caused the gallows to be erected, and waited for the honors of the next day. On that night the king could not sleep, and he commanded to bring the book of records of the chronicles, and they were read before the king. And it was written that Mordecai had told of the two of the king's chamberlains, the keepers of the door, who sought to lay hands on the king. And the king said, "What honor and dignity hath been done to Mordecai for this?" Then said the king's servants, 'There is nothing done for him.

“And the king said, Who is in the court? Now Haman was come into the outward court of the king’s house to speak unto the king to hang Mordecai on the gallows that he had prepared for him. And the king’s servants said unto him Behold, Haman standeth in the court. And the king said let him come in. So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honor? Now Haman thought in his heart, to whom would the king delight to do honor more than myself? And Haman answered the king; For the man whom the king delighteth to honor, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head. And let this apparel and horse be delivered to the hand of one of the king’s most noble princes, that they may array the man withal whom the king delighteth to honor, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor. Then the king said to Haman, Make haste and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king’s gate.” Yes, Haman had to do this act that was so humiliating to him. “Pride goeth before destruction.” Haman hastened to his house mourning, and “having his head covered.” And he told his wife and friends what had befallen

him. His wife answered him, "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him." And while in this consultation, the messenger appeared to call Haman to the banquet Esther had prepared. So the king and Haman came to the banquet with Esther the queen. And the king on the second day of the banquet of wine said, What is thy petition queen Esther? and it shall be granted thee; and what is thy request and it shall be performed, even to the half of the kingdom. Then Esther the queen answered and said, If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request. For we are sold, I and my people to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage." Then the king answered and said unto the queen, Who is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy is this wicked Haman. Then was Haman afraid before the king and queen."

"And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make a request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out



of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face. And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty feet high, which Haman made for Mordecai, who had spoken good for the king, standing in the house of Haman. Then the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai." Then Mordecai became the chief minister to the king, he told his relation to the queen, and the king took off his ring which he had taken from Haman and gave it to Mordecai. So the evil that Haman intended to do towards the Jew, God's people, was countermanded, and came to naught by allowing the Jews to act in their own defence.

This circumstance is another manifestation that God careth for his own, and nothing shall prosper that is formed against his people. The world-power has again been defeated, and God's cause triumphs. But history will repeat itself again and again, until one great and gigantic world's power will be formed at the end of the Gentile age, against Christ and his kingdom which shall meet an eternal overthrow, and all such rebellion shall cease forever. And if it be true, the types of the old dispensation stand for real facts in

the new, that one event is the shadow of another to follow, that all providences of God are lessons for his children to read and learn that the Lord is God. Then this transaction of the preservation of his people by an alliance with state power may occur again in the future, and this we have in the case of the proclamation of Diocletian the Roman Emperor, just before the ascension of Constantine to the purple and throne of the Roman Empire. In the latter case there was an alliance between the church and the state by Constantine becoming a Christian, and he sheltered the people of God and the severe persecution ceased. But Diocletian exercised the same malignant power towards God's people as Haman and as Nero.

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#### CHAPTER IV.

##### THE GRECIAN AND ROMAN WORLD-POWER SYMBOLS.

“After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.”

The wings of a fowl denote rapidity of action—swiftness of execution, the leopard itself was agile but the wings of a fowl would increase its rapid motion—a fit emblem of Alexander's rapid, conquering expeditions to foreign nations. It is said that he conquered the world and wept that there was no more for him to

conquer. The Grecian empire succeeded to all the glory and power of the Medo-Persian empire, but it did not endure long in a compact form. At the death of Alexander, it was divided into four heads, ruled by his four leading generals. In the eighth chapter of Daniel, we have the account given of the rise and fall of the Grecian empire. "Then I lifted up my eyes and saw, and behold, there stood before the river a ram which had two horns: (the Medo-Persian empire had two divisions) and the two horns were high; but one was higher than the other, and the higher came up last." "I saw the ram pushing westward and northward, and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will and became great."

"And as I was considering, behold, an he goat came from the west [Alexander] on the face of the whole earth, and touched not the ground, [with his wings the leopard made great leaps,] and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him but he cast him down to the ground and stamped upon him: and there

was none that could deliver the ram out of his hand." Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up from notable ones toward the four winds of heaven.

And out of one of them came forth a little horn, which waxed exceedingly great, toward the south and toward the east and toward the pleasant land. And it waxed great even to the host of heaven; and it cast down some of the host of the stars to the ground and stamped upon them. Yea! he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered. Then I heard a saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the host and the sanctuary to be trodden under foot? And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Here we trace this current of history from the division of the Grecian empire when it broke up into four heads, and one of the horns became great toward the south and toward the east and toward the pleasant land. In this horn we have the seed that acts with

he future Antichrist. Some of the noted commentators tell us that this little horn that waxed great represents Antiochus who died 164 years B. C., who plundered and polluted the Temple, and caused the daily sacrifice to cease for a time and cast down forty thousand Jews, and was bent upon the extermination of the whole nation and its religion. And other biblical writers feel assured that it represents Mohammed. To my mind they are both right. The horn power came down through the Roman power, which is given in the eleventh chapter, to Mohammed, who will be joined to the Antichrist as the false prophet,—and will be cast into the lake of fire with the beast. Here we shall trace the agreement of the prophecy between or what is common to both, and further show what is not applicable to Antiochus, but is to the reign of Mohammedanism. First, both took away the sacrifices: Antiochus the animal; Mohammedanism the spiritual, the crescent supplanting the cross. Antiochus did not take away the place of the sanctuary and cast it down, he polluted it but did not throw it down.

Again an host was not given to Antiochus against the daily sacrifice by reason of transgression, and cast it down, because the Jews were as loyal to their God as ever before. Antiochus had no reason to bear judgment and wrath against God's people at this time, he was only actuated by the spirit of Antichrist. And neither could it be said, that Antiochus "cast down the



truth to the ground; and it practiced and prospered." But this is true of Mohammedanism.

Then in reference to the prophecies giving the time that the daily sacrifice, and the setting up of the abomination of desolation in which both the sanctuary and the host were to be trodden under foot, they are prophecies that belong to the Roman power and Mohammedanism, more especially to the latter. The Romans destroyed the Temple and took away the daily sacrifices and caused the desolation—a word that refers to them and used so by the Savior in the twenty-fourth chapter of Matthew. But it is the Mohammedanism now that is treading down the sanctuary and the host for a period of 1260 years. The eleventh chapter of Daniel winds up, just before the end of the days, with the Greeks in power, that culminates with the Antichrist.

The return of the Jews from the Babylonian captivity, to their own land, brought them in close connection with the Greeks, and no doubt gave shape to the Greek philosophy, which has a large vein of truth in it. And the Jews, too, became in large numbers Hellenized, and were prepared by the Greek language to be the distributors of the gospel of Christ, among the nations.

Daniel winds up his vision that he had in the third year of the reign of king Belshazzar—by giving a description of Antichrist. And the rough goat is the

king of Greece, and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, "a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: there is something very significant in the words, "not by his own power," there is another power behind him] and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many." By peace is a very strange way to destroy men, but this is Daniel's people, and by peaceful means and flatteries, he deceives the Jews that have at his time returned to Jerusalem, that he is their true Messiah, and in this way he leads them to their destruction. "He also shall stand up against the prince of princes; but he shall be broken without hand." "For he shall be destroyed at the brightness of Christ's coming."

But to continue Daniel's vision and dream of the four great empires of the world, we must return to the seventh chapter and seventh verse. "After this I saw in the night vision, and behold a fourth beast," [he

has no name for it, for it has no counterpart] “dreadful and terrible, and strong exceedingly; and it has great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns.” Ten divisions, the divisions increase from one to ten, it was in fragments. “I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.” Now this horn with the eyes of a man and a mouth speaking great things, whose origin is Roman is the Gentile branch of the Antichrist and wells up through the Christian dispensation and culminates in the great apostasy of the church spoken of by St. Paul. 2nd Thess. 2: 3, 4. Here we have the out-line of the fourth beast diverse from all others—the Roman empire. We must notice its connection with God’s people—the Jews.

The Romans became the masters of the world, they held universal empire: the Jewish nation was tributary unto them. Jacob’s prophecy concerning Judah is now complete. “The sceptre shall not depart from Judah, nor a law giver from between his feet until Shiloh come; and unto him shall the gathering of the people be.” Augustus Caesar made a decree that the whole world should be taxed,—universal

peace prevailed now, and the Temple of Janus was ordered closed. Just then "Christ was born at Bethlehem." The founder of the fifth universal empire has come—"the king of the Jews." But they disowned and rejected him, and caused him to be put to death—crucified by Pontius Pilate, the Roman governor. Jesus was taken from the cross, put into the sepulcher, and on the third day he arose from the dead, and in the presence of his disciples he ascended on high and to the disciples it was announced by the angels, that "this same Jesus and in like manner as they see him ascending, he will descend again," and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

From the cross of Christ started a gleam of light, and a fountain of life that has increased and widened until its waves are touching every shore. And today it is the greatest power on earth, and the most absorbing subject that engages the minds of men. This kingdom shall subdue all other kingdoms and rule forever. But lest we digress too far, we must show the relation of the Jews to this heavenly kingdom. To them the kingdom belonged. God established the Theocracy among them; they are the covenant people—they are the lawful heirs of the Messianic kingdom, they belong to the house of David whose throne is established forever. Moses said, the Lord God will raise up a prophet like unto me: "hear ye him." It

was a sad day for the world when they rejected the Theocracy offered to them,—the God rule in church and state. The Jews were thrown out of their stewardship because they rejected their king,—the vineyard was taken away and given to others, until the fulness of the Gentiles, and then the Jews will be gathered from out all the countries where they have been scattered; and Jerusalem will once more become the glory of the earth, out of which shall go the law, that shall govern Israel. At the supreme moment of Israel's rejection of their Messiah, Pilate washed his hands and said, my hands be clean of Jesus blood, the Jews cried, "let his blood be on us and our children." How tremendously it has fallen upon them. The Romans became the agents, for the chastisement of God's rebellious people. The city of Jerusalem was invested by the Roman armies under Titus the Roman general. The siege continued for three years and a half; these stand for the prophetic years that Jerusalem shall be trodden under foot by the Gentiles. 1,260 years, each day of the siege standing for a prophetic year. Famine, pestilence, fire and the sword destroyed one million and a quarter of its inhabitants, and those that survived were carried into captivity, and Jerusalem has been stripped of all its glory and is made desolate. And the Jews are without a home or country, mourning and wailing over their sad condition; still waiting for their promised Messiah. Here we leave the Jew in his exile—but in a hope of a grand future.



In the image of the fourth empire which was divided into ten parts of dominion,—Daniel says there were three horns plucked up by the roots. This is plainly located. It is called a little horn. The temporal power was small, and was composed of the kingdoms of the Ostrogoths, the Lombards, and the Ravennas, which, at an early day, fell before the pope, and were added to his jurisdiction. Added to the horn that had eyes like the eyes of a man, the other horns had eyes like the beasts that looked downward. The eyes that looked like the eyes of a man, was lustful looking for power. “And a mouth speaking great things.” Of this, one comments, “claiming autocratic power over all the kings of the earth, proclaims himself the vicar of Christ and the vicegerent of God in all the earth, holding the keys of heaven, opening the gates to whom he will, and closing them against all who dare condemn his pompous pretensions.” We must not forget that in the Mohammedan branch of the Antichrist out of one of the four horns of the Grecian empire “went a little horn, which waxed exceeding great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea he magnified himself even to the prince of the host.” Don’t you see the two horns are similar in their character? Both have the spirit of Antichrist,—they both arose at the same time, the world was divided between them, Mahomet

governing in the east, the Pope in the west. And their capitols are very close together now,—one at Constantinople, and the other at Rome: the two hold all of the Roman empire. So you see there is only the Dragon or pagan, the beast—Rome, and the false prophet—Constantinople, holding the power of the world.

The full developed Antichrist will come out of the three, uniting in the great world-power, understood to be a sinning religion. And how far are we from it now? Not very far. The protestants are fast falling in with a sinning religion, a religion of the flesh,—Antinomianism. Daniel says, "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flames and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." This brings us to the time of the judgment of the nations, and the upheavals of nature, at Christ's second coming. Daniel says again, "I beheld them because of the voice of the great words which the horn spake: [Just at the close of this age the Antichrist will speak great words, possibly infallibility.] I beheld even till the beast was slain, and his body destroyed, and given to the burn-

ing flame." "As concerning the rest of the beasts, they had their dominion taken away. Yet their lives were prolonged for a season and time." They will stay in an organized condition as separate nations for a time. I am not able to say how long the great tribulation will endure or until the coming of Christ, but not long—for the elect's sake he will cut short the work in righteousness. "I saw in the night vision, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." The pronoun him, refers to the beast, a man ruler, the Antichrist, hurled from his throne and cast into the lake of fire. "And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Here the long line of conflict shall end, that has been so long waged between the seed of the woman's and the seed of the serpent, Cain his representative, and the Son of man the woman's representative. The serpent's seed heading up in the Antichrist—Satan incarnated, making one sweeping, fearful onslaught, to bring the world forever under his complete control, and eclipse redemption and the glory of Christ. But Christ—the Son of man, the mighty to save comes to the rescue of a redeemed world, takes upon himself

his great power, and with omnipotent power crushes the head of the serpent,—but in his dying agony he sweeps one third of the stars from the heavens with his tail. But what a glorious triumph for the woman and her seed. “Bring forth the royal diadem and crown him Lord of all.”

The vision of the fourth beast was the most puzzling to Daniel’s mind, because of its ecclesiastic shade that was in it. He was desirous of “knowing the truth of the fourth beast, which was diverse from the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet.” The composition was so strange, and its operations were so different from all previous governments, that it remained an unsolved problem to him: instead of the government building up and unifying, it divided, tore down, brake in pieces, devoured and stamped the residue with its feet. Daniel received the interpretation to be, the fourth beast the fourth kingdom (the Roman empire) upon earth, (there never will be more than a four beast empire upon earth,) which shall be diverse from the first (because of its ecclesiastical form) and he shall subdue three kings. The Pontiff of Rome subdued the Ostrogoths, the Lombards and the kingdom of Ravenna. This kingdom shall tread down and devour the earth. That must have looked like a base kingdom to Daniel, who had

been connected with the two first empires and one of the greatest statesmen in the world. Have the kingdoms been torn to pieces, and the rulers trodden down? Yes, by one man, who put his feet upon kings, and changed governments and devoured them, that is, impoverished them. There is no government under his sway that is prosperous; they are all sickly. Austria, Spain, and all of the South American governments,—very few of them are capable of self government. Again, look at the mighty empire under the reign of the Caesars, and then in the reign of the Feudal System; and then we can see what havoc has been wrought in the great empire. This kingdom devoured and took the best lands, and the large revenues of the state and endowed monasteries, orders, bishopricks, and hundreds of church institutions, that were vampire-like, that sapped the life of the nations. John the revelator says all the nations were made drunk with the wine of her fornication, and I cannot except the United States. We are getting drunk on her sinful religion—idolatrous worship. We are getting her large cathedrals and her gaudy choirs, her rituals and her worldly displays. Drunk on the antichristian spirit, treading toward the great apostasy. God help us!

“And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.”



"And he shall speak great words against the Most High." No man shall speak such words of himself and against God, as the Pope of Rome. Whenever he arrogates to himself divine attributes and the prerogatives of God, he speaks great words against the Almighty, "There is but one God, and beside him there is no other." We are told by a traveler that when he visited St. Peter's Cathedral in Rome the guide showed him the "Door of Universal Absolution." "He said it had no fastening; but the Pope, at the end of every twenty-five years, breaks it open with a silver hammer, walks out of the cathedral, stands in the marble veranda, prays for and forgives the sins of the whole world. He permits the people to salute him as 'Our Lord God, the Pope!' " "Great words against the Most High." "And the king shall do according to his will, and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that which is determined shall be done.

Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all." Dan. 11:36, 37. "The desire of women," is a very significant mark of the Antichrist. Paul in 1 Tim. 4:3, says: "Forbidden to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them

which believe and know the truth." Is not this personage present now? Who is it that does not allow the priesthood to marry, and requires them to abstain from meats? Lent is a great period everywhere. "And shall wear out the saints of the Most High." "And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people." Dan. 8:24. "And think to change times and laws: and they shall be given into his hand until a time(one year) and times(two years)and the dividing of time." In prophetic time it stands for 1260 years. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Here we will connect John's vision of the Anti-christ with that of Daniel's. John's description is a continuation of Daniel's. Daniel's account embraces both horizons, and John's, the intermediate. Daniel speaks of the political, and John of the ecclesiastical. Daniel traces the degeneracy of the political power from a lion to a nameless beast; from a gold standard to iron and clay, as low and soft as possible. John traces the ecclesiastical and moral degeneracy

from a beautiful woman "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." "And before this woman stood a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." A symbol of the pagan Roman empire, having seven different heads, with kingly power to rule. And this dragon rule is followed by a beast rule, a blood-thirsty rule, and then by the image of the beast, the Pope rule, and then a beast that ascends out of the pit,—the lower world—the antichrist fully developed. The ligament runs back to the dragon rule, connects with Daniel's vision of the Antichrist. And now John shows us the degenerate woman run down to a great whore. The angel said to John, "Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters." John tells us that waters stand for many nations. "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the Spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns."

John has to go into the wilderness to see the woman. You remember it is stated in the twelfth chapter that the woman fled into the wilderness, not a country, but a sad state or condition. And after many

years she is seen again. But how changed ! See the Apostate ! "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abomination and the filthiness of her fornication." All of her administrations are very costly, their churches the best in the land, their altars adorned with gems. Scarlet color is their attire.

"The order of Roman ceremonies was written 350 years ago, by a papal arch-bishop; and is dedicated to Pope Leo X., and was printed at Rome, A. D. 1516, and has often been reprinted as the official directory of papal ceremonies." (See illustration on XIII: 13, 15) If we turn to that portion of this volumn which describes the first public appearance of the Pope, on his election to the Pontificate, we find the following order of proceeding:—"The Pontiff is conducted to the Sacrarium, and divested of his ordinary attire, and is clad in papal robes." The color of these is then minutely described; the five different articles of dress in which he is then arrayed, are scarlet. Another dress is specified and this is covered with pearls. His mitre is then mentioned, and this is adorned with gold and precious stones. Such then is the attire in which the Pope is arrayed, and in which he first appeared to the world as Pope." Now as we turn to John's descriptions, they are as accurate as if they were written to-day. We see here the scarlet, pearls, gold and pre-

cious stones, all specified and true to the mysterious person referred to. "And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth." "And I saw the woman drunken with the blood of the saints, and with the blood of martyrs of Jesus: and when I saw her I wondered with great admiration." To drink human blood crazes the brain and produces the appearance of drunkenness. This woman has drank more blood under the pretense of religion than the sword itself.

Wondered with astonishment: "And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not." During the time the bowels of wrath are poured out, the fifth angel poured out his vial on the seat or throne of the beast that shivered it. During the great trouble or Armageddon war, the former beast is not for a time, but soon assumes the eighth head, this head is still of the seventh because of the ligament of the image of the beast, which many commentators declare to be the Pope of Rome: the eighth head is the veritable Antichrist. The beast in the third form, "shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder whose names were not written in the book of life from the



oundation of the world, when they behold the beast that was, and is not, and yet is." This change in the beast will be a great astonishment to many—to all the worshipers of the beast. But those who are instructed in the word of God, and the true followers of Christ very well know that will come to pass.

"And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth." Here we find a very common error with many commentators that allude to the seven hills on which Rome is built, none of those hills are fallen yet. The prophet uses mountains in a metaphorical sense, as he does in the first verse when he says, "the great whore that sitteth upon many waters." In the 15th verse he tells us, that the waters where the whore sitteth are peoples, and multitudes, and nations, and tongues. The revised version adds the article, "the" before the five are fallen. Then it reads, "the five are fallen," instead of "five are fallen." The beast had seven heads or seven mountains on which the woman sitteth." Seven different forms of governments. "And there are seven kings; five are fallen," (five forms of government have passed away) "and one is, (the sixth form was, or existed when John wrote,) and the other is not yet come; (the seventh) and when he cometh, he must continue a short space." This seventh form commenced with Constantine the great, A. D. 310. And it closed under Odoacer, 476. Existed 166 years,

"a short space." A beast government under a Christian name. The Pontiff of Rome grasped the power to rule and then it continued under the seventh head as the image of the beast. "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." The veritable Antichrist which is the eighth, and still the same as the seventh, sits on the throne of the seventh. And he is the one that the Christ will hurl with the false prophet into the lake of fire. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour (or the same hour) with the beast." When John wrote the Roman empire was not yet divided into the ten kingdoms of Europe. "These have one mind, and shall give their power and strength unto the beast." If the ten governments of Europe had not been made drunk on the wine of fornication of the whore, they long ago would have discarded her, and withheld patronage from her; truth could not have been made plainer than history reveals the attitude of those powers toward the beast of John's vision. "These shall make war with the lamb and the lamb shall overcome them, for he is Lord of lords, and king of kings; and they that are with him are called, and chosen, and faithful." "And the ten horns which thou sawest upon the beast these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with

fire." "Desolate and naked," that is, desert her, and strip her of her revenues, confiscate her endowments. "And shall eat her flesh,"—the power and life with which she is clothed,—“and burn her with fire,”—burn her with the truth. We already see the divorce-ment taking place between the church and state, the ten horns will strip the whore naked. Yes, this lewd woman has long been dandled and carried, by the great world power, and the United States have helped a little too, but after while they will all get sick of it, discover the cheat and burn her with fire. "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." "And the woman which thou sawest is the great city which reigneth over the kings of the earth." Only one such city did exist or ever will, that reigned over the kings of the earth,—that is Rome.

Here closes John's description of the ecclesiastic Antichrist. We can only get his commercial character by reading the eighteenth chapter of Revelations, where the total destruction of Babylon is given; under the head of a large commercial city, bordering on the sea shore; the metropolis of the Antichrist, commanding the commercial interest of the world: a high combine, and only allowing those to buy or sell that have the mark of the beast.

## CHAPTER V.

## THE ANTICHRIST IN ITS COMMERCIAL ASPECTS.

In the fourteenth chapter, eighth verse, John tells, "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." The wine, false doctrine. Babylon stands for a false church. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Eighteenth chapter, second verse: "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

"And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven and God hath remembered her iniquities."

"And the kings of the earth who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the

smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more. The merchandise of gold and silver and precious stones, and of pearls, and fine linen and purple, and silk, and scarlet, and all things wood, and all manner vessels of ivory, and all manner vessels of most precious wood and brass, and iron and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were vanity and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing. And saying, alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster and all the company in ships, and sailors, and as many as trade by sea, stood afar off. And cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried,



weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets: for God hath avenged you on her."

In my own mind it is not necessary to hold strictly to the literal of this description. A woman is taken figuratively of a church, and a lewd woman is spoken of as a proud and profusely decorated city. Babylon the false church under the cognomen of a great whore, would decorate herself in costliness and ornaments, to make herself more enticing. We know the church of Rome always has been a great mart for the things mentioned in the prophet's description of the fallen city. Rome has dealt largely in crucifixes, candles, beads, relics, indulgences and perfumery.

Heaven, and the holy apostles and prophets, are called upon to rejoice over her fall; because she long stood in the way of the true religion, and was a persecutor of God's people; her judgments were delayed but they have come at last. Her end is utter desolation. "And a mighty angel took up a stone like a millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. The voice of music and musicians, craftsmen, the sound of a millstone shall be heard no more at all in thee. And the light

of a candle shall shine no more; the voice of the bridegroom and bride shall be heard no more; thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. "And in her was found the blood of the prophets, and of saints, and of all that were slain upon the earth."

Rome has been as cruel as the grave, she has deluged the world with blood and whitened it with bones, to make her way to the summit of despotic power. Under pagan rule Christians were thrown to the lions to feed them; under papal rule she has martyred millions. The Vendoise, the Waldenses, the Huguenots were slain by the millions. It is no wonder this government is called a blood thirsty beast.

When the seventh bowl of wrath strikes her, she will be knocked into three parts, and then further along in the great tribulation, amid the wreck and convulsions of nature, she drops into the sea beneath her, to be seen no more forever. And after Babylon the false church has been destroyed, heaven has a praise meeting and they ascribe salvation, and glory, and honor, and power, unto the Lord God. "For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said alleluia. And her smoke rose up forever and ever." Rev. 19:2 3. So Rome dies at last—she was immortal until her cup of iniquity was full.

We can not dismiss the subject of the Antichrist until we give the apostle Paul's description of the Antichrist. Paul incidentally alludes to the subject because it would relieve the mind of the church of Thessalonica that had become disturbed about the immediate coming of the Lord. Paul had written to them, to give them consolation about their friends and some of the brethren that had died, supposing if Christ would suddenly come to take his saints home to himself, that their friends who had died would be left behind. But Paul told them that their dead friends would not be left behind. He says, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." These words gave rise to the belief of Christ's speedy coming. There was some confusion

at that day as well as there is at the present time, about the coming of the Lord for his saints, before the great tribulation, and the day of the Lord's coming after the tribulation, with his saints, "in the clouds of heaven with power and great glory." They blended the coming of the Lord with the day of the Lord. Paul said it was needless for him to say anything about "the day of the Lord," for that was a secret which was locked up in the bosom of the Father. "For yourselves know perfectly that the day of the Lord cometh as a thief in the night. For when they shall say, 'Peace and safety, then sudden destruction cometh upon them.'" Paul writes a second letter to the Thesalonians, and tells them, "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, so that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God."

Paul's description of the Antichrist nearly synchronizes with Daniel's and John's: and with them he agrees that the Antichrist will be destroyed by the Son of God. "And then shall that Wicked be revealed, whom the Lord shall consume by the spirit of his mouth, and shall destroy with the brightness of his

coming: Even him whose coming is after the working of Satan with all power and signs and lying wonders." Daniel speaks of the Antichrist, "Standing in the holy place." Paul says, "he as God sitteth in the temple of God, showing himself that he is God." John says, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." And when the Antichrist gets supreme control of the world especially of the eastern part of it, all that refuse to fall down and worship the image of the beast, shall be killed. So it has been in the past, and so it will be again. Paul stood between the horizon of Daniel's description of the Antichrist and that of John's: he traces the connection of Antichrist and the Church; and also the great apostasy, but he does not infer that the Church will pass through the great tribulation; but that Christ will have taken it up to himself in the air before the great suffering comes upon the world, because of the great apostasy and the rule of the Antichrist.

The Savior, like the apostle Paul, found it necessary to allude to the Antichrist, in a discourse to his chosen disciples on Mount Olivet a few days before his crucifixion. Paul bases his account of the lawless one on the words of Christ in this discourse. "For this we say unto you by the word of the Lord." Jesus quotes from Daniel, who foretold that the "abomina-



on" which maketh desolate should be set up in the only place, the Temple. The disciples had called the attention of the Savior to the large stones in the Temple, and he said unto them, "Verily I say unto you, here shall not be left one stone upon another, that shall not be thrown down." "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?" And then Jesus spake of the interval between his departure and his coming again, through the Gentile age, that there should be many deceivers and false Christs, "and that they should hear of wars and rumors of wars." "For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes, in divers places." These things are the characteristics of the Gentile age, they do not stand for any sign more than they show the depraved condition of the world, but they must not be taken for a sign. And then Christ speaks of his race, "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and hate one another." And then he speaks of the false prophets or teachers arising and deceiving many. And then Jesus speaks of the apostasy the same as other narrators who wrote upon the close of this

age. "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." And just before the close of the Gentile age, Christ speaks of the world-wide evangelism,—Daniel speaks of the same: "Many shall run to and fro, and knowledge shall be increased." The words of Christ are, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Not the end of the world, but the end of the Gentile Dispensation.

And now we strike the question the disciples asked. They wanted to know the sign of his coming. No sign as yet had been given: Jesus spoke of the general trend of things through the Gentile age; but there was a sign and a definite one. Daniel had given it, because it more especially belonged to his people, for they are the waymark through all the great revolutions, and changes in time. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (Whoso readeth, let him understand:) then let them which be in Judea flee into the mountains." This will be "the beginning of sorrows." The Antichrist will have possession of the city and temple of Jerusalem. You may ask, "But where is the temple? That was destroyed by the Romans." Truly, but at this time a portion of the exiled Jews have returned; as there are at the

present time going in large numbers, unconverted, going before the time. God has not yet called them home but they are going; and what will they do? not in obedience to Christ, but the same stiffnecked people with all their former prejudices rankling in their heart against their Messiah, Him of the New Testament. They built a temple and according to the law of Moses established the daily sacrifices, and under their hallucinations they are easily deceived by the Antichrist, whom they take for their promised Messiah. At this time the two witnesses spoken of in the eleventh chapter of Revelation, who were put to death and their dead bodies lay in the streets for three days and a half, have come to prophesy to the returned Jews. All Bible students know that the last week of the seventy of Daniel's prophecy of the return of the Jews out of their exile, whither they had been scattered among all nations, has never been completed. And that part that refers to the one week now takes place under the Antichrist. Daniel says, "know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks: the streets shall be built again, and the wall, even in troublous times." Just reverse the order of seven weeks, and sixty-two weeks, sixty-two weeks until the Messiah be cut off, or the crucifixion of Christ and then seven weeks until the destruction of the

temple and city of Jerusalem; the city was destroyed forty-nine years after the crucifixion, just seven weeks but there is yet one week—the sixty-nine we have, in the desolation of Jerusalem. Daniel says, “and the people of the princes,—(the Roman emperor) that shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.” A correct account of the siege of Jerusalem by the Romans. “And he shall confirm the covenant with many for one week.” Now we are getting the last week, long after Jerusalem was made desolate by the Romans,—which is on the line of the Antichrist which we have already shown; and just before the second advent of the Saviour, the Antichrist by his flatteries has made the Jews believe he is their veritable Messiah, “And he shall confirm the covenant; with many for one week: (seven years) “and in the midst of the week he shall cause the sacrifice and oblation to cease,” and now he breaks his covenant that he made with the Jews; and now Jacob’s trouble begins,—“And for the overspreading of abominations he shall make it desolate, even until the consumation, and that determined shall be poured upon the desolate? Jacob’s trouble, what an event that will be? Has Jacob not suffered enough yet? Was not the siege of Jerusalem chastisement enough? has not the tears and anguish been enough that has been wrung from the poor outcast Jews, all these years of their

exiled wilderness life, since they were driven from  
 his land God had given to their fathers? Ah! they  
 said, let his blood be on us and our children, and awful  
 has been the demand to pay the heavy penalty.  
 Jeremiah says, "Alas! for that day is great, so that  
 none is like it; it is even the time of Jacob's trouble;  
 but he shall be saved out of it." Yes a remnant will  
 pass through, for the elect's sake, the Lord will cut the  
 work short in righteousness. Jacob has gone through  
 many fiery events but has not been consumed; as the  
 burning bush did show. And now we turn to Daniel,  
 twelfth chapter, "And at that time shall Michael stand  
 up, the great prince which standeth for the children  
 of thy people; and there shall be a time of trouble,  
 such as never was since there was a nation even to  
 that same time: and at that time thy people shall be  
 delivered, every one that shall be found written in the  
 book."

Thank God there is deliverance at last for the  
 poor Jews. "And many of them that sleep in the dust  
 of the earth shall awake, some to everlasting life, and  
 some to shame and everlasting contempt." It was  
 said to Daniel, "But go thou thy way till the end be:  
 for thou shalt rest, and stand in thy lot at the end of  
 the days." Let Jesus Christ give the description of  
 the winding up of this great tribulation. Matt. 24:29.  
 "Immediately after the tribulation of those days shall  
 the sun be darkened and the moon shall not give her



light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

The great puzzling item in this discourse of the Saviour, is the announcement in the 34th verse, "Verily I say unto you, this generation shall not pass, till all these things be fulfilled." Two things have confounded the many, first, placing Jacob's trouble, or the tribulation at the destruction of Jerusalem by the Romans—but it belongs to the great tribulation under the Antichrist—just before the second advent of Christ. And the second is, "This generation shall not pass, till all these things shall be fulfilled." We take it for granted that a generation is thirty-three years, and that Jerusalem was destroyed in nearly, or little beyond that time, so that both must refer to that time; hence the confusion of this perplexing subject. But our best scholarship says the sense of "generation" means the Jewish people as a corporate body, to continue from the time Christ spake until he comes again; they would not pass into another dispensation, but remain in the same characteristics as a people, as they were in the days of Christ. Mr. Robert Cameron, D. D., says, "It is one of the triumphs of modern scientific exegesis that the law of prophetic representation

ends the far and near horizons in one, dissolving the interval between them, so that the language of prophecy covers both the immediate and remote in one and the same perspective. All prophecy looks to the end, the near and far generations being regarded as one and the same, in the fullest and widest sense of the term. And the Greek term like the Hebrew term, translated "generation," means a race of people throughout their existence as such."

Dean Alford says that in Hellenistic Greek the word "genea" or generation means a race or family, and affirms that in several places in Matthew and Luke the word must have that signification. In Lange's commentary Dr. Schaff quotes Dorner as saying that the word "generation" in the prophecy we are considering, must mean a class of men having certain moral characteristics, and may apply to the unbelieving race men, who are to maintain these qualities until the messianic period arrives. Since both these great scholars have written, the vast multitude of later specialists in prophecy, and of the first ability, are all unanimous in the view that our Lord here means not only his contemporaries, but the whole Jewish race as such."

To describe, and to set forth a recompense for Sennacherib's trouble, Zachariah says, "For I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses rifled, and the women ravish-

ed, and half of the city shall go forth into captivity and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations, as when He fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives." Just when it appears that the Jews will be wiped from the earth, their long sought Messiah will come to their rescue. This has taken place before their conversion. Much of their suffering was caused by their immature return to Jerusalem. They did not wait God's time,—when the Lord call them, they will return to "Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. And it will be said unto them, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." The great body of Jews will go through regeneration before they are called home out of the countries whither they had been scattered. Ezekiel says, "I will take you from among the heathen, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye

shall keep my judgments, and do them. And ye shall dwell well in the land that I gave to your fathers; and ye shall be my people, and I will be your God." So we see a large body of Jews return to their own land to go through the great tribulation before the second advent of Christ and then another body that will be converted and returned to the land of their fathers after Christ has come, who has received him as their King.

And now we shall turn to the apostasy and tribulation of the Gentiles. At the end of this age there is a state of lawlessness reigning that never was known before. Paul is our instructor in this department, for he was the great apostle to the Gentiles. And this subject is so closely interwoven with the latter day Antichrist that it is necessary to speak of it in this place. There always have been those that have apostatized from the church since its organization. Apostasy was defined by the Roman church under four heads. First, revolt against doctrine; second, revolt against faith; third, revolt against authority; fourth, revolt against rules.

But the Scripture recognizes a general, widespread defalcation and apostasy of the church of Jesus Christ,—a Laodicean age of the church, degenerated from its pristine holiness, to a dead body without the spirit, having the form but denying the power. "From such turn away." The apostasy will be from the re-

ligion and teaching of Jesus Christ, every doctrine will be subverted, the truth prostituted, the taste of the carnal nature supplied, no denial of self, the flood gates of gratification thrown wide open; "eat and drink for to-morrow we die;" the supernatural in revealed religion discarded, supplanted by human agencies: legerdemain, spiritualism, and many other isms. The church corrupted by losing and dropping out its cardinal principles, losing its spirituality by allying itself with worldly institutions, that draw from the love of God, and by allowing party zeal to sap all their patriotism for Christ—and unless the church separates itself from the saloon it will prove its destruction. The trend of the times is a toward one gigantic worldly church, that will embrace political power, ecclesiastical, and mammon power. Rich men are already endowing church institutions, to bring them under their control, so they will be mute against mammonism. Wealth is the greatest power in the world to-day. The Revelation shows us the downward trend of the church and the apostle Paul shows the means by which it reaches its great deflection. Paul writes to Timothy "This also know, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady



ghminded, lovers of pleasure more than lovers of  
d." These are the very elements that surround us  
day. Losing confidence,—confidence lost! Again,  
Now the spirit speaketh expressly, that in the latter  
times some shall depart from the faith, giving heed to  
deceiving spirits and doctrines of devils; speaking lies  
and hypocrisy; having their conscience seared with a hot  
iron; forbidding to marry, and commanding to abstain  
from meats, which God hath created to be received  
with thanksgiving of them which believe and know  
the truth." These are the very characteristics of the  
one whom we have traced to be the early Antichrist.  
Again, second chapter of 2nd Thess. "Even him,  
whose coming is after the working of Satan with all  
power and signs and lying wonders; and with all de-  
vableness of unrighteousness in them that perish;  
because they received not the love of the truth, that  
they might be saved. And for this cause God shall  
send them strong delusions, that they should believe  
lies; that they all might be damned who believed not  
the truth, but had pleasure in unrighteousness."

Let us look at the relation of the apostasy and the  
Antichrist. His rise was to be owing to a great de-  
parture from the faith, and then he was to be the  
principal agent in continuing such a departure "by  
signs and lying wonders." He was not himself to  
originate the defection, but was to be the creation, or  
the result of it. He was to rise upon it or grow out

of it, and by artful arrangements adapted to that purpose, was then to perpetuate it. The devil has in his scheme, succession as well as Christ. Side by side the the devil works his schemes to frustrate the kingdom of Christ; the devil wishes to develop quickly to victorious culmination his kingdom and secure the world to himself before Christ whose right is to rule, takes possession of his earthly kingdom. The early Gentile Antichrist rose through apostasy. As soon as the Roman emperors became the primates of the church, it began to apostatize from the purity of the gospel and has continued until the present time. The Reformation has held it in check, (or it is that which withholdeth) "until he be taken out of the way." After while the bride or church will be taken up, "and then shall the wicked be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming." And through the later apostasy, the veritable Antichrist shall culminate, who is the Son of perdition, Satan incarnated in the great world power,—who has the adoration of the race, in which carnality has ripened and gone to seed.

As Jesus Christ has a bride, the blood washed church, a pure virgin, so Satan has a wife, a church that serves his purposes by his control and putting a counterfeit church on the world, making it popular as the need of the times, one that invites ease, and accords to a wicked life. Because man is a devotional

and a worshipping creature it serves Satan best not to ignore the church entirely, under the light of the gospel. It is said, that paganism is the wife of Satan, and if that be true, the church of Rome must be his daughter, for pagan Rome fell into the church under Constantine A. D., 310. She is called the "Mother of Harlots." And we may expect to find a son of Satan somewhere. So we have the son, Mohammed, without a legitimate mother; he is a bastard, from the old Jewish church which had apostatized.

Watchman what of the night? What does the trembling portend? "Already the controlling influence of the churches is socials, clubs, suppers, entertainments of all sorts. These are the chief attractions and each year claim a more prominent place in church activities. But for these social activities many persons would cease their connections with the churches. In order to pay the running expenses many churches must have fairs, suppers and entertainments of all sorts. In building churches as much care is bestowed upon the dining room and kitchen as upon any other part, and in some there is a stage for private theatricals. All these incidents go to show how difficult it is for the churches to hold their own." That savors of apostasy.

But do I not hear the crack of doom? Is not the Antichrist shaking his mane? Who has been killing the poor Armenian Christians for the last twenty

years by the thousands? Cain killing his brother Pharoah asking, who is the Lord that we should obey him, Nebuchadnezzar crying, "fall down and worship the image, or be cast into the fiery furnace." Yes, in the very period that the world claims a high state of civilization, it allows such wholesale butchery. We clip from the "*Religious Telescope*" of Dayton, Ohio Feb. 18, 1903: "It begins to look very much as if the great conflict between Mohammedanism and modern christian civilization was near at hand. General Basil Stephanoff, of Grand Rapids, Michigan, was last week summoned home to Macedonia, to take part in the war of his countrymen against the Turks. In an interview he said, that unless the European powers intervened successfully, an army of from 300,000 to 700,000 will take the field by June next, and it is expected that 50,000 followers of Garibaldi will join them from Italy, and that the Irish will help. He further said he expects, unless the powers interfere to suppress Turkish barbarities that in early summer the Sultan of Turkey will take the symbolic steps which mark the beginning of a Moslem crusade against the Christians of all nationalities. Should the Sultan don the mantle of Mohammed, and should the scepter be brought from Mecca, its present abiding place, all Mohammedans will begin to massacre every Christian who can be found." And we have ominous words from the coal barons before the commissioners of the

anthracite coal strike. "Surely it was a word battle giants. Mr. Baer made a colossal plea for his side, complete with invectives, biting sarcasm, and personal denunciation, sparing not even President Roosevelt." Tying straws show which way the wind blows. Is not the shadow of the Antichrist already seen, a movement toward the golden image? I heard a testimony from a lady last Sabbath, that a Christian woman could not go into a city and buy a hat or a head covering adapted for a Christian woman becoming to wear. All things are put on the market wholly for the world, the Christian want is not recognized. Is not this ominous?

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## CHAPTER VI.

### THE MARK OF THE BEAST.

We come now to notice the mark of the beast, and perhaps there is nothing more perplexing to the commentator than the mark of the beast. Protestants apply it to the Pope, and Catholic writers apply it to Luther, and so there is a variety of opinions about the mark of the beast. I presume there is no one that thinks that it is settled beyond a doubt that it refers to the Pope of Rome at this present time.

It is generally believed that it takes the Greek alphabet, which stand for numerals, each letter stands for so many units or a definite number,—and Lateinos



is the hypothetical name, each numeral in the name when added make the number 666. The conclusion of the problem I believe to be right, so far as the word is concerned, no one need to go astray on this puzzling problem, if they will stay by the Latin throne. The beast had its rise on the Latin throne, and it will continue to occupy that throne until the stone kingdom strikes it and shivers it to pieces. John says it is the number of a man, not a supernatural number or mystical in its character; so we are safe in saying, it is the Latin man, the mysterious beast that could not be named, but described as a monster with seven heads and ten horns; surviving all the catastrophes of time; it is the great hydra—cut off one head and another grows on again: so it goes down through changes and additions until it reaches its climax, and is then destroyed by Jesus Christ. Its changes and additions are, from beast to the image of the beast, but it never had a mark until it changed to the image of the beast, and then it received a peculiar mark.

Some tell us that every system of religion makes its impress on the countenance of its devotees; that Mohammedans look like their faith, and Roman Catholics look like their religion, and Protestants like the teachings of the gospel, and Pagans like idolators, and we would not dispute this law, that we grow like that which we love and adore. But in this case we are dealing with a government, a political ruler. My

own opinion is that the mark is an ecclesiastical mark, the mark that distinguishes the image of the beast or pontifical Rome, from the beast under the Christian emperors, from 476 back to Constantine. When the pope became the sovereign of the world, the ecclesiastical mark is given him, and the mark will adhere to him down the rolling years to the end.

But as this ecclesiastical power sweeps on over the corridors of time he receives additional characteristics—a name. When he first receives the name I am not able to say, he may have it now, but I think it is to take on yet. There is a time in the future, that the name will be the Antichrist, but only the people of God will know the name. Daniel says, “and none of the wicked shall understand; but the wise shall understand.” Daniel could not name the beast, he could only give its characteristics. John calls it the image of the beast, and it has a mark and a name, and last of all, the number of his name. The image and the mark can be recognized now, but the name will be revealed in the future, the nameless beast will wind up in the Antichrist. John said, “And he had power to give life unto the image of the beast.” This language shows that the image of the beast has lost his power, perhaps his temporal power in 1870, the beast or form that succeeds the image, had the power to give life unto the image of the beast,—which is Pontifical Rome; that the image of the beast should both

"speak and cause that as many as would not worship the image of the beast should be killed." The image of the beast can not kill now as she once could those that would not obey her dictates, but the beast that is under her now, gives her the power again. This surely is the description of the Antichrist.

"And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead." Literally, we do not know of anything of that kind at present. We know that the Antichrist is instead of Christ, the world will receive him instead of Christ, he is a complete caricature of Christ. Christ has an outward mark for his children—water baptism, so the Antichrist will have his mark "in their right hand or in their foreheads." Many of our secret oath bound societies recognize each other by a peculiar grip, or a certain motion of the hand—and as the Antichrist power will be a huge combine—the commercial center of the world, this mark in the hand will be required to transact the great business of the world. John gives us the mark of the great whore the false church, or Antichrist church. Rev. 17:5 "And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth."

"Harlotry in the Bible means counterfeit religion; when the people take the Babylonian delusion for religion, this old harlot who is none other than the

evil's wife, always simultaneously administers the line of intoxication, so as to utterly hallucinate them with the dream that they are certainly bona fide Christians." The great mystery of this name, (mystery means hidden—covered up,) is "devil," serpent, dragon. It first showed itself to Eve and it insinuates into every thing good that comes to earth—the leaven of evil, and it will enlarge until it is crushed out by Jesus Christ. Hercules could not kill the Hydra—the monster with a hundred heads; as fast as he would knock off one head another one would grow on again; at last wearied with the long struggle he dragged it to the mountain and pulled a huge rock upon it and crushed the life out of it. Christ, the seed of the woman will crush the head of the serpent and sin will be no more.

"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of the name." The great whore, the false church, is spoken of under the type of a large commercial city by the sea shore, it is the great mart of the world; all nations are enriched by its costliness. And the privileges and its immunities of the trade is reserved wholly to those that have the mark or the name of the beast, or the number of his name. The traffic of the city is not open to any—only those that have one of three things; either the mark, or the name of the beast, which John gives in another place—"Mystery, Baby-

lon," or "the number of his name." We have already shown that there will be three powers, or three different streams blended with the real Antichrist and that he will possess political, ecclesiastical and commercial power; and so we may give the ecclesiastical mark to the image of the beast and then the extension of the same power to the name of the beast called "Mystery Babylon," the Antichrist church, and the number of his name, to the Latin throne. We know that the Latin church affiliates with no other church in Christianity. It adheres to the Latin service, all her services are rendered in Latin, among all nations, and if we are to count the numbers to find out the mystery, surely 666 gives the Latin man. For no other can buy or sell or traffic in church affairs unless he uses the number of his name.

But whatever the character of the beast may be, or what sin may be applied to the name, or mark, or the number of his name, it must taint the moral nature of its worshipers, and also implies rebellion against the laws of God, for the worshipers of the beast and those who receive his mark are excluded from heaven or the heavenly kingdom. There is no punishment that seems to be so severe as it is upon those that are worshipers of the beast and his images and those that receive his mark. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall



be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." These ungodly characteristics of the beast has come down from the old pagan Rome, and have infused themselves throughout all their generations, they are inherited from their fore-fathers.

Its mark is idolatry and it pollutes them. When the Antichrist sits in the temple of nature, he marks his devotees—like the god Bacchus, with gluttony, drunkenness, lustfulness, tobacco and whisky, gambling and dancing, swearing and lying, fighting and quarreling. This rule is anti to everything that is good.

When he sits in the temple of God, he leads to idolatry. He destroys spirituality and faith in God. Persecutes and destroys those who follow Christ; he destroys the holy Scriptures, perverts them, and prevents them from being read or circulated; he shuts up access to God by substituting idolatry and false mediums saying, "these be thy gods"; he grants indulgences for sin, and claims to forgive sins, and opens heaven to his friends or shuts it against his enemies; he teaches that sins can be expiated for by going through the penal fires of purgatory.

And when the Antichrist sits in the temple of commerce he annuls the Sabbath, God's holy day; compels his employees to outrage their consciences; he forms combines and huge trusts, makes corners on grain and meats, oil and coal, and causes intense suffering among the working classes, while it enriches its coffers. Its name is Wall street, Chicago Board of Trade, the Foreign Exchange and Stocks. His altars are dedicated to Mammon.

And in the temple of state, the Antichrist sits as the great world man, against the Christ man. The spirit of Christ is to redeem, save and restore the fallen and help the weak—protect them against the strong, give eyes to the blind, help the lame to walk, and preach the gospel to the poor. There is one great idea and that is a divine idea, that has been lost in the main to human governments: and that is "stewardship,"—distribute fairly and squarely the blessings and bounties of nature, which are the common gift of the Creator to all alike, and not allow any combine or money power to monopolize them, and cut off a large portion of the race in sharing in the necessities of life.

I do not believe in such an extent of liberty that every sect and organization can have the privilege to disseminate errors that are inimical to the masses and the body politic; what I mean by this, do not allow every mad man who comes along to poison your family;

It would be the destruction of the family in the end. We have a standard of truth, and everything ought to be tried by the standard; "by their fruits ye shall know them." If we are to throw open our legislative halls to every form of error and evil, it will not be long until the Antichrist will be enthroned. It is time we create a supreme tribunal to decide whether the peculiar tenets of the various fanatical bodies who make great pretensions to religion meet the standard or not. I hold it is right to protect the honest conscience in religious matters, provided it is not a menace and a destructive element to our free institutions,—but the trend of the race is toward anarchy—we have Mormonism, Spiritualism, Eddyism, Dowieism and fanaticism knocking at the doors of legislation, now as never before. Let the nation build upon the rock of truth, and we will be safe; all other foundations are but sinking sand.

We will close the subject of apostasy with an extract from the address of A. T. Pierson, D. D., delivered before the prophetic conference, held December 10, 15, 1901, Boston, Mass. "It is especially noticeable that Babylon is plainly set forth as a false, ungodly system of civilization. It has its complete elements of worldly glory, supremacy and splendor:

1. It is a vast mercantile metropolis, with all manner of merchandise.
2. It is the world's commercial center, its trade commanding the seas.

3. It is a vast population center—where centralization is aimed at instead of diffusion.

4. It is marked by godless extravagance of attire and every form of luxury.

5. It is the home of all the mechanical arts and industries of trade.

6. It is the home of all the fine arts, represented by music, etc.

7. It is the center of worldly festivity and revelry.

On the other hand its real corruption is equally emphatic, and is as plainly set forth as the ground of its condemnation and overthrow:

1. This city and system is the mother of spiritual harlotry and all other abominations.

2. She is a murderess like Cain drunk with the blood of all prophets, saints and martyrs.

3. She revels in blasphemies like Belshazzar at his godless feast.

4. She represents a kingdom, but all homage is paid to the beast and not to the Son of God.

5. It is founded in disobedience and alienation from God. He commanded "to scatter."

6. Her sins are sorcery and spiritual slavery and they reach unto heaven. (Compare tower of Babel.)

7. The end of all is to make themselves a name, self-glory and not the glory of God.

The resemblance of all this to the exact type of

our boasted twentieth century civilization is alarming. And it is noticeable that Babylon's fall comes in one day, nay in one hour, and apparently not from outward assault, but from inward corruption and rottenness."

Thus we have plainly set before us the fact that human apostasy shall reach its summit in the last days in a great gigantic civilization which shall find its centralization and congestion in great cities, but shall be:

1. Founded in disobedience and rebellion against God.
2. Make men confederates for worldly purposes.
3. Boast numerical strength and prosperity.
4. Display enormous wealth and luxury.
5. Have a religious cult but not Divine worship.
6. Enslave the souls of men instead of liberating.
7. And aim only at self-glory,

And here we must introduce another great event that will follow this great apostasy and gigantic rebellion against God. Because of the great disobedience of the church and state God will pour out upon the wicked nations seven bowls of wrath, castigatory judgments that will fill the world with woe and anguish; when God must strike the world for the cause of sin he will strike hard. Every thing that could be done to correct the wrong in the world was



done, but men loved darkness rather than light because their deeds were evil. When a guilty world will plunge into an open defiance to God and his laws, then forbearance ceases to be a virtue, mercy cannot restrain the hand any longer that holds the bolt, and so it falls.

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## CHAPTER VII.

### THE GREAT TRIBULATION AND RAPTURE.

The next prophetic period we are to consider is the great "tribulation." Tribulation is a prophetic word used by various writers. Christ uses it in the Olivet discourse, Matt., 24:29, "Immediately after the tribulation of those days shall the sun be darkened" etc., and in the twenty-first verse, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." The world in the past has had its sorrows and desolations, but all put together do not equal this period. It comprehends war, famines, pestilence, earthquakes, the removing of seas and mountains, the convulsions of nature in general, the pulling down of thrones and governments, the passing away of the old order of things and the formation of the new.

The Saviour has counseled us to be ready for the great event, to have our lamps burning and oil in our vessels, if we would share in the rapture of the saints.

We are faithfully warned by the Revelator in Rev. 16:15, to be ready for the great event. "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Literally it is always a shame to be found naked, and much more to be found without the robe of righteousness when Christ cometh. To be naked then, will bring the shame of all the grand intelligences of God. To be nude, without covering, is bad enough, but to be found at that day destitute of the grace of God will be confusion and a sad predicament.

Let not the church glide into that period unconscious of its approach. The last words of Christ were "watch," and "therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh." I am aware when we speak of the realities of these things, the world is ready to cry out, "Pessimist." Well, we will endure the application, for it puts us in line with the prophets, with Christ and the apostles. The world has two ways of looking at things, or look through two different telescopes, one sees every thing bright and dazzling, the other sees clouds and mists surrounding the bright objects, but all is clear beyond, so the true student of Scripture sees a dark horizon but beyond there is no night, all is fairer than day. We enter the kingdom through tribulation.

"Alas! for that day is great, so that none is like

it; it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will brake his yoke off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him; but they shall serve the Lord their God, and David their king, whom I will raise up unto them. (Jer. 30: 7, 8.) To this period belong such passages as Isaiah 34:1, 3.

"Come near ye nations to hear, and harken ye people, let the earth hear, and all that is therein; the world and all things that come forth of it. For the indignation of the Lord is upon all nations, and His fury upon all their armies. He hath utterly destroyed them, He hath delivered them to the slaughter." This tribulation is known in the writings of the prophets as "the day of the Lord."

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." (Joel 2:1, 2.)

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go forth in-

to captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle." (Zech. 14:1, 3.)

The tribulation is also known in prophecy as the day of trouble. "For it is a day of trouble and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls and crying to the mountains." This is the day of "Jacob's trouble." "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it." The Lord will come to deliver them. At this time the Antichrist will come at Jerusalem in all his fury to demolish the Jews who have prematurely gathered there, but their Messiah comes to their rescue, and defends them and gives the antichristians a staggering blow, for the Jews are now turning to Christ for deliverance.

This is the same trouble that Daniel speaks of. "And there shall be a time of trouble, such as never was since there was a nation even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the book." But let us return to the condition of the Gentiles at this period of the world's regeneration; to the Gentiles it is a day of wrath, to Israel it is a time of trouble, but to the guilty Gentile a day of vengeance. Paul says, "seeing it is a righteous thing with God to recompense tribu-

lation to them that trouble you. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and the glory of power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day?"

And so Jude tells us how the wicked shall be punished in that day. Jude refers to the corruption of the church. "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." And then Jude refers to the destruction of "Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." The strange flesh, or spirits, was the cause of the destruction of the Sodomites; they sought connection with spirits, so they invaded the home of Lot, when the heavenly messengers were entertained by him. This same sin proves the destruction of the antediluvian world, and spiritualism is one



of the popular sins of the day. Women claiming connection with spirits and communicating with them, cannot help but deteriorate the race. How easy the mother can mark the child, and entail upon her offspring a love for strange flesh. Thirteenth verse: "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever. And Enoch also, the seventh from Adam, prophesied of these, saying, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." John, the Revelator, gives us the most minute and graphic account of the day of wrath. In this he is at the head of all the New Testament writers as seen in the sixth chapter of the Apocalypse. "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood." I presume the earthquake or the eruption of a large volcano throwing out its ashes and cinders has obscured the sun, so there could not be much reflection of sunlight upon the moon. Great convulsions of nature will take place at this time. "And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty

wind. And the heaven (in the singular number the aerial heaven, the first heaven) departed as a scroll when it is rolled together." The poet says:

"In that day, that wrathful day,  
When heaven and earth shall pass away."

"When shriv'ling like a parched scroll  
The flaming heavens together roll,  
And louder yet, and yet more dread,  
Swells the high trump that wakes the dead."

"And every mountain and island were moved out of their places." At this time Olivet will cleave asunder, and streams of water will flow toward the dead sea and some towards the Mediterranean sea. Palestine is far above high water mark, and its inhabitants in the past have suffered greatly for water, but if living streams burst forth, then the inhabitants will have drink, "winter and summer shall it be." "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, "Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand?" The "ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." "Lord, who shall abide in thy tabernacle? Who shall dwell

in thy holy hill? He that walketh uprightly, and worketh righteousness and speaketh the truth in his heart."

The Scriptures are clear that this age will end in great catastrophe; this age ends in judgment; this age ends in woe; not in tranquillity as many suppose, and will be renovated and freed from sin and Satan, making necessary a complete reconstruction of human governments, and of the whole social economy of the earth. This period embraces the pouring out of the vials or bowls of wrath upon the antichristian powers. The castigatory judgments will fall upon those who worship the image of the beast and have his mark.

"The first angel went and poured out his vial upon the earth and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image."

"And the second angel poured out his vial upon the sea and it became as the blood of a dead man; and every living soul died in the sea." And why? Because the sea is going to be destroyed, "and there shall be no more sea." Became as the blood of a dead man; congealed, crystalized like glass. John sees the saints who "had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name standing on the sea of glass having the harps of God."

"And the third angel poured out his vial upon the

rivers and fountains of water, and they became blood." These judgments are poured out in the same order as the trumpet plagues fell upon the great divisions of nature; earth, sea, waters and the sun; all significant of a great universal empire, whose dominion covers the earth, sea, waters and sun as vast as the sunshine on the earth, the judgments fall upon the throne, the inhabitants and the institutions, all alike feel the withering blight of the vials; rivers and waters stand for nations.

"And I heard the angel of the waters say, Thou art righteous, O Lord, which art and wast, and shall be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments." The heavenly intelligences approbate the Almighty for the just retributions poured out upon the anti-christian powers, because of the cruel persecutions they had so long afflicted upon the people of God, and justice is meted out to them.

"And the fourth angel poured out his vial upon the sun and power was given unto him to scorch men with the fire." The great blessings of nature will be called into requisition to aid in the judgment afflicting the antichristian nations, "And men were scorched with great heat, and blasphemed the name of God,

which hath power over these plagues; and they repented not to give him glory."

And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness, and they gnawed their tongues for pain, "and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." God uses three things to punish nations for their sins, famine, pestilence and sword; from the expression of pains and sores it is to be presumed that the judgment is devastating war. "They gnawed their tongues for pain." This shows the deep anguish of the hour. The rulers shut up without hope, a dissolution of the kingdom. Somehow they attribute their calamity to the God of heaven, they have been worshiping the Antichrist as God, but now the darkness of the lower regions has fallen upon them.

"And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared." The sixth division in this book is always a judgment number and the sixth angel vial will be the destruction of a great power or a system of religion as the waters of the Euphrates implies. The Euphrates has been a great barrier to progress or Christian civilization. The Moslem power has the Christian civilization bottled up in Europe, Constantinople is the cork sticking in the Bosphorus or the neck



of the bottle, and beyond this Christian influence has not gone. But now the waters of the Euphrates will be dried up, the Turkish power will be destroyed. The dividing line between Europe and Asia will be bridged, and the kings of the east will be prepared,—prepared for what? To take part in the Armageddon war, that is just now to burst upon the world. If the reader will turn back to the trumpet series given in the eighth and ninth chapter of this book of Revelation he will see in the ninth chapter commencing with the thirteenth verse a description of a great war period.

The angel of the eighth chapter and third verse announces three great woes to follow, to take place between the announcement and the latter days. These woes were the three greatest war periods of all future time. The first woe included the Turkish, Mongols and the crusade wars. The second woe or war period was the Napoleon wars, and the third will be the Armageddon war, which closes with the pouring out of the vials of wrath. But notice the saying to the sixth angel which had the trumpet. "Loose the four angels which are bound in the great river Euphrates." Bear in mind that angel is a messenger, an agent of God. The four angels to be loosed in the Euphrates are four nations that bordered on the great river; perhaps Persia, Egypt, Africa and Syria; they were to be loosed and prepared, this is the word I

want to emphasize. These nations were prepared for the work, by receiving Mohammedanism, prepared for an hour, and a day, and a month, and a year, for to slay the third part of men; a period of 391 years of constant warfare and during this time one third of the race would be destroyed. And there were vast numbers destroyed in the Napoleon wars. But in the Armageddon wars it is represented that the blood flow will be up to the horses bridles for two hundred miles. Rev. 14:20. And now to return to the 16:12, verse, "And the sixth angel poured out his vial upon the great river Euphrates, and the water was dried up, that the way of the kings of the east might be prepared." This time, it is the way of the kings that is to be prepared. There seems to be an obstruction in the way of the kings of the east, either in the river Euphrates or the Moslem power, and to open the way would mean to bridge the river or destroy the Turkish power. The language would indicate that these vast bodies of men that come from beyond the Euphrates, are to tread the land of Palistine or the precincts of Rome. John says, "and I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet". These represent the main divisions of the inhabitants of the world at this time. The church, the bride of Christ, will have been taken up, and Christendom will be without power or influence.

Many nominal Christians will still exist, but the apostasy will be so great the antichristian power will prevail. The five foolish virgins, nominal Christians, without an experience or regeneration, will be left to pass through the tribulation.

Three spirits like frogs, spirits that love stagnant waters, unclean reptiles, croak the louder in the night time. One spirit comes out of the mouth of the dragon, or paganism; paganism is the predominant part of the race, two thirds of the race is pagan, without a knowledge of the true God. So paganism teaches a doctrine, its spirit is devil worship, it now sends out a doctrine, a proclamation. Another spirit comes out of the beast, the Antichrist; what its doctrine or teaching is just now I do not know. John says the spirits are devils, so they all teach doctrines of the devil. It may be he makes proclamation that whosoever will not fall down and worship the beast shall be killed. And the third spirit comes out of the mouth of the false prophet. Mohammedanism teaches and sends out a proclamation, destroy the Jews, Armenians and Christians. They are just ready to say that now. Let us trace the work of those spirits. They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." So paganism and Mohammedanism allies itself to the Antichrist, or the beast and this

trinity makes the great world power, the world man arraying himself against the Son of Man.

Armageddon. These great world powers have gathered together, the world trembles under their tread, the battle of the great day of God is on, seen afar by many prophets, the decision is now to be made, who will rule the world, the Christ or the devil; the conflict has been long and severe, but now to be forever decided. Armageddon means decision, a decisive battle. In chapter 19 John saw the armies gathered together. "And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat on the horse, and against his army." Just now at this supreme moment a note of warning is sent out, "Behold, I come as a thief," when the world was least expecting him, never was there a more welcome guest to the world than he who comes now. He brings reinforcements. He is the mighty conqueror. He will tread the wine press alone. He will sprinkle his garments with blood. "Why art thou red in thine apparel, and thy garments like him that treadeth in the wine fat?" For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked and there was none to help; and I wondered that there was none to uphold, therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my

fury, and I will bring down their strength to the earth." Isaiah 63.

"And he gathered them together into a place called in the Hebrew tongue Armageddon." John describes the appearance of the mighty conqueror. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron, and he treadeth the wine press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, "King of Kings and Lord of Lords." Then John uses a metaphor, the most sublime imagery, to express the vast number slain in the sanguinary battle, "and I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of



them that sit on them, and of the flesh of all men, both free and bond, both small and great. And I saw the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone". So ends this wonderful battle, with the destruction of the beast and the false prophet; these great world powers.

Bear in mind that this takes place under the pouring out of the sixth vial of wrath, and another subject that is very interesting and is shrouded with mystery that takes place just about the time of the pouring out of the sixth vial; it does not properly belong to the Gentile dispensation, and yet it is the link that binds the Gentile and Jewish dispensations together. Just as soon as Christ's bride or Gentile church has been received up to be with Christ, then the Gentile dispensation ends, and then God turns again to his covenant people. Christ says as soon as "salt has lost its savor, it is henceforth good for nothing, but to be cast out and trodden under foot of men." And as soon as the church of Christ was taken up, the world lost its savor and is now trodden under foot of men. Now turn to the eleventh chapter of Revelation and we read of some things that have been very puzzling to commentators, because they can not see any application to the Gentile church, but this chapter be-

longs to Jewish history, and only finds its application to them.

We said as soon as the church was received up to its Redeemer then the Lord remembered his covenant he made with his people. And now there is a reconstruction of the Tabernacle, as it is spoken of by Ezekiel as it is given in the chapters 40, 41, 42, 43.

“And there was given me a reed like unto a rod, and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not, (because it is in the Gentile hands yet) for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months.”

And in the third verse he speaks of his two witnesses, two olive trees and two candle sticks, all referring to the word of God. Then he refers to two living witnesses that have bodies, living bodies that could be killed, and their dead bodies lay three days and a half in the streets of the city without burial, in disgrace. First as to their time of living or their prophecy, it is in the seventieth week of Daniel's prophecy, in the middle of the week, three years and a half to the end of the week when their dead bodies would come to life. These prophets have come from heaven to teach the Jews who have returned to Jerusalem, and are rebuilding their temple, and God's

tender compassion is yearning upon them, the leaders are in league with the Antichrist, but in the middle of the week he breaks his covenant with them, he begins to manifest his true character, they have been deceived, the very thing the Saviour so faithfully warned them against.

During the pouring out of the sixth vial, the Antichrist is being deserted, the ten kingdoms are beginning to burn him, and his glory is beginning to fade and the Jews who have been deceived by him have become suspicious of his cheat and falsehood. This brings on a breach and the Antichrist in his fury is persecuting the Jews, and he slays the two witnesses who had so faithfully opposed him.

The question may be asked, who are these two witnesses? The balance of favor would be with Moses and Elijah. In the sixth verse there is a reference made to their power that fixes their identity. "These have power to shut heaven that it rain not in the days of their prophecy, and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." This personal reference makes it sure that they are Moses and Elijah. And the city, spiritually is called Sodom, and Egypt, where also our Lord was crucified, and that settles the personality of the city; Christ was crucified at Jerusalem, and Moses wrought his miracles in Egypt. In the close of the Old Testament prophecy there is a special promise

given to the Jews. "Behold, I will send you Elijah the prophet." It is not a hypothetical Elijah, but "Elijah the prophet." John the Baptist was a type of Elijah at the first coming of Christ, he preceded Christ a short time, but the real Elijah the prophet will precede the second coming of Christ.

The transfiguration of Christ on the Mount was a shadow of Christ's kingdom when he comes the second time to reign in this world. Moses and Elijah are representative characters and "there appeared unto them Moses and Elias talking with Him." It is said that Christ's face did shine as the sun, and his raiment was white as the light. This was the first time the disciples saw Christ in his glory and in that character he will come the second time; his glory will be revealed.

And when he comes to take up his bride there will be two orders that will meet him, those that are asleep will be raised, and those that are alive will be translated and all caught up together to meet the coming Lord in the air; and so was Moses who died and was buried by the Lord, and Elijah who had been translated and received up to glory, and so at that day the kingdom of Christ will be composed of the raised from the dead and the translated ones from their physical life. Moses and Elijah are the prototypes of the two orders that will be caught up to meet the Lord in the air.

"And after three days and a half the spirit of life

from God entered into them and they stood upon their feet, and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." This takes place just before the "Armageddon" battle, the last war period of the Gentiles. And John says in the 14th verse, "The second woe is past and behold, the third woe cometh quickly.

And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces and worshiped God, saying, we give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power and hast reigned. And the nations were angry and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth."

From the 18th verse of the 11th chapter to the beginning of the 16th chapter of Revelation is parenthetical. If the reader will turn from the 18th verse of the 11th chapter to the 16th, he will see the strik-



ing connection of the third woe. The pouring out of the seven vials of wrath upon the antichristian power, the doom of the Gentile age. We have been largely dealing in the sixth vial which is a judgment number, and the seventh will be destruction to the Antichrist church, which is spoken of under the type of a great city. The sixth vial dethroned the Antichrist and the false prophet, but his church as a system of religion, will be totally destroyed and the Gentile power will have passed away for the incoming of the Messianic kingdom, the rule of the saints. The scepter that had been taken from man in the garden of Eden, taken subtilly by Satan will now be restored to the redeemed race by Jesus Christ. "And now the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne, saying, It is done." The last words of Christ upon the cross was, "It is finished." And what a great work that was, but finished at last. And what a long and mighty work from the crucifixion down to the crushing of the serpent's head, the destruction of satanic power. The seventh vial is poured out, the last hold of Satan receives the awful judgment, "it is done." "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon earth, so mighty an earthquake, and so great."

This earthquake is alluded to in many places, some

suppose it means rending and tearing up of governments, and so there will be, but I accept it in its literal meaning. "And the great city was divided into three parts and the cities of the nations fell: (in the earthquake the city was divided and it becomes cities, now in the plural,) and great Babylon came in remembrance before God, to give unto her the cup of wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; for the plague thereof was exceeding great."

The seventh vial was poured out upon the air; the earthquake caused the air to be affected, because of the escaping gases. Air is vital to life, and to destroy the oxygen in the air would be pestitential. The earthquake has divided the city into three parts, but farther on in the tribulation the entire city will sink out of sight as a millstone is dropped into the sea. It would seem that the agency of man is not used to a great extent in the destruction of the antichristian powers, because of the absence of the church, it is not seen or mentioned in all this tribulation; the silence is very noticeable.

The earthquake will change the appearance and the condition of nature. The islands have fled away, and the mountains are seen no more. God uses his great and omnipotent forces to punish the ungodly in-

habitants of the world. He just calls for the cloud, the lightning, the thunder, the wind in a cyclone, and he throws and scatters the hail stones, the weight from sixty to one hundred pounds; heaven's artillery is the greatest of all; it can cast its ordinance in a moment and the ammunition is inexhaustible.

And here we must notice another prophetic problem that has never received the consideration which belongs to it. And one, and the greatest reason is, that the selfishness of the Gentiles supposed the Jews were cursed of God and forever cut off from his favor and solicitude, and all the rainbow promises and prophecies belonged to the Gentile church; that instead of the Gentile age ending in apostasy and tribulation the world would grow better and better until it would reach one vast plain of glory; and the majority of Christendom believe that way to-day, so they can not comprehend why the church should be caught up, away from the on-rolling glory of the church in the latter day. Little does the nominal Christian think the world must pass through a regeneration before it reaches its happy goal. The kingdom must be reached through tribulation, by the Jews and the Gentiles. The bride or blood washed alone will be exempt, by being caught up in the early beginning of the tribulation.

Let us try to settle who is the bride the Lamb's wife. Christ has a spouse and a great wedding supper

will be given in honor of the bridegroom. John tells us after the destruction of the beast and false church, there was great rejoicing of "much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord God." "And the four and twenty elders and the four beasts fell down and worshiped God that sat on the throne, saying, Amen; Alleluia."

This is the first time we read of the four beasts falling down and giving praise to God for the victory of the church. These are not the four beasts that symbolized the four great empires of the earth, but the four beasts seen by John in the vision of the throne in heaven, found in the fifth chapter of Revelation. The elders were frequently spoken of, they represent the church, the redeemed in heaven whether from the Old or New dispensation. Scholars tell us that the word "beast" ought to be translated "creatures." But this thought has always impressed itself on my mind, if the church had its representatives in heaven, why not organized human governments? They are powers that be ordained of God, the four beasts representing government in the four quarters of the globe. Allowing this then, we have a good reason to hear the four beasts say, come and see in the opening of the seals,—see what is to take place in this quarter of the globe. And the reason the beasts are now and for the first time engaging in a praise meeting is, that

now the "kingdoms of the world have become the kingdom of the Lord and his Christ."

"Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready." "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints." This fine linen is requisite to a state of bridehood in Christ; only the truly sanctified can obtain bridal relation with Christ. But thousands upon thousands will be saved that were not of the number that compose the Bride. If you notice in John's vision of the redeemed in heaven, there was a distinct number to which the elder invited the attention of the prophet and inquired of John, "What are these which are arrayed in white robes? and whence came they? And John said unto him, thou knowest. These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." They did not go through the tribulation, but was saved out of it. As Christ promised the church of Philadelphia, "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." The promise is given to this church that it will be saved out of the great tribulation.

The Jews and all nominal Christendom will be



left to pass through the tribulation. The bride will only embrace the truly converted Jews and Gentiles who are sanctified and clothed with the righteousness of Christ, and they are to be gathered out of the nations from the Pentecost until the rapture of the church. After Christ has come, and the 144 thousand of all the tribes of Israel are sealed and then a vast number of Gentiles that no man can number are not of the bridehood of Christ and yet their happiness will be just as complete.

The bride of Christ will be saved by the intercession of Christ while occupying the mediatorial throne, they are the Ecclesia—the church, the called out. And those before the first coming and those after the second coming belong to the dispensation of the kingdom, John and Christ did not preach the church but the kingdom; Christ spoke of the church,—“on this rock I will build my church and the gates of hell shall not prevail against it.”

The church had its beginning on the day of pentecost, the door was opened by Peter, and devout men from all nations began to pour in, and have continued to enter the church through the preached word from that day to the present. And in the counsel of the first church at Jerusalem, when it became an open question whether Gentiles should be fellow heirs in the grace of God,—James said, “Simeon hath declared how God at the first did

visit the Gentiles, to take out of them a people for his name." Acts 15 : 14. It is not expected that every Gentile will be converted for they do not desire or will it to be; but Christ gathers his sheep out from the goats and places them in his fold. The plain duty of the church is to preach the gospel to all nations, and the sheep will hear and know the voice of the great shepherd and follow him.

The first Adam—the earthly had a wife, so the second—the heavenly has his bride the church, whose children we are if we are born from above. Adam received his wife by the Lord causing him to drop into a deep sleep, and he took a rib from his side and made him a beautiful woman—a wife, a help meet for him, to comfort him. As soon as he saw her he knew she was of his bone and flesh and he called her woman, because she was taken out of man. "And Adam called his wife's name Eve; because she was the mother of all living." So Jerusalem from above is the mother of all the living, those who have passed from death unto life. And we ask by what means? The answer is, on the cross Jesus the second and spiritual Adam, was put into a deep sleep, and a Roman spear entered his side, and out of it flowed blood and water. And this is the fountain, that the bloodwashed have bathed in and were made clean. And they sing "glory and honor to him who hath loved us and washed us from our sins in his own blood." Believers all come from

this fountain living and seeing. Well has the poet sang :

“Rock of ages cleft for me,  
Let me hide myself in thee;  
Be of sin the double cure,  
Save from wrath and make me pure.”

Believers can rejoice that the church need not pass through the great tribulation, God always has been considerate with his children. He saved Noah out of the deluge, Lot out of Sodom, his people out of the dreadful siege of Jerusalem, when invested by the Roman armies, and so he will take the church out from the great tribulation at the end of this age. Paul gives us a plain declaration of the matter in the fourth chapter of first Thess., sixteenth verse. “For the Lord himself shall descend from heaven with a shout, with the trump of God and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.” This taking up the saints will be the first thing in the category of the prophetic events laid in the closing scenes of this dispensation. This thing was hid from the prophets of Israel, for it did not belong to their dispensation. It was entirely a new thing when the poor disciples hearts were filled with sorrow when they learned that their Master was going to be taken away from them and they should see him no more. He said unto them, “Let not your hearts be

troubled, ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." This is spoken of his church.

And after the taking up of his church then Christ will come to take vengeance on them who know not God or obey not his gospel. Christ came the first time to preach the acceptable year of the Lord. When Jesus entered the synagogue at Nazareth, and when he had opened the book, he found the place where it was written, Isaiah 61:1. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted; to preach deliverance to the captives and recovering the sight of the blind, to set at liberty them that are bruised." "To preach the acceptable year of the Lord." And closes with this sentence. That was to be the work of Christ through all the Gentile age, it is the work of the gospel now, it proves the Emanuel with us at the present time.

But the latter part of the prophecy Jesus did not quote or apply to himself at that time; its second part applies to the second coming. "And the day of vengeance of our God." This part of the prophecy is yet to be proclaimed. God will always have a people

upon the earth, as soon as the church dispensation will have closed then Christ will turn to his ancient covenant people.

Again quoting the words of James at the counsel of the church at Jerusalem. "Simon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return and will build the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." This clears the way of the return of the Lord and his future work.

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## CHAPTER VIII.

### CHRIST'S SECOND ADVENT, THE PROMISES OF HIS SECOND COMING.

His own precious promise given in the Olivet discourse, "Immediately after the tribulation, (not before or after the Millennium) of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

The first sign is bodily appearance, the second is



brightness. His coming will be like lightning that shineth from the east to the west; the third sign is the manifestation of great power and glory; none will be in doubt when he makes his appearance. It makes no difference what poor deluded mortals make to the claim of being the Christ; you need have no fears of their pretensions until he comes as described above.

When Christ comes he will manifest man-hood and God-hood. The Ancient of days will be manifested, creative power. While the disciples were standing on Olivet, gazing after their ascending Lord, "two men stood by them in white apparel, which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven." Just forty days previous to this time Jesus had told his disciples that he would "come again and receive them to himself, that where he was, there ye may be also." In the book of Revelation John informs us of Christ's promise of his second coming; "Behold, he cometh with clouds and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him. Even so, amen."

Christ's first work after his second coming will be to deliver Jerusalem from the nations who have gathered there for its destruction, and then he strikes the blow which destroys the Antichrist. And then will be the

gathering of the nations to the judgment. Mark you, this is not the judgment that judges human character not the white throne before whom all shall appear both small and great, but it is the judgment of the living nations ; none of the dead are judged at this time. God judges nations as well as individuals, and they will be condemned and punished as nations, and afterwards as individuals, all the sinful dead, and those living sinners at the time of judgment, (for past sins, sins committed in the body), who died without pardon will now appear before the white throne to give an account "for the deeds done in the body," and then pass to their eternal reward, into unquenchable fire, where their worm dieth not and the fire is not quenched. No living Christian, no one that has received the gift of eternal life, will appear at this judgment : they were judged worthy of eternal life at death, and had a part in the first resurrection ; and on such there is no second death.

The first public judgment is of the Gentile nations to inquire into their worthiness and acceptability as members of the Millennial kingdom. Their characteristics in order to be spared, will be according to how they have revered and practiced the principles of the Christian religion ; how they treated the followers of Christ ; did not persecute them, but administered to them in their poverty and distress ; fed the hungry, clothed the naked, and with charity treated their

prisoners. Nations will be responsible for allowing nations who are hostile to the Christian religion to butcher and murder Christians who are not guilty of crime. And then the nations as well as individuals will be held responsible for the non-improvement of the principles of Christianity. Christ is the nobleman that has gone into a far country, who has left his goods, or the blessings of the gospel to the Gentile nations to improve themselves and the world. Experience has taught us as well as the gospel, that righteousness exalteth a nation ; but sin is a curse to any people. But in this judgment every nation that has willfully rejected Jesus Christ, after his claims have been fully presented will be destroyed. Moses declared that "the Lord God would raise up a prophet like unto him," (who came to deliver the nations) and every nation that would not hear that prophet, should be destroyed.

In this new era or dispensation, national character will be required and no nation in rebellion against the kingdom of Christ can stand. This will be a time of sifting, adjustment, and regeneration; all sin will be excluded. Paul says in his discourse at Athens, God "hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Look at the gathering of the nations. "And he

shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds from one end of heaven to the other." "Then shall two be in the field ; the one shall be taken and the other left. Two women shall be grinding at the mill ; the one shall be taken and the other left." The wheat will be separated from the chaff, a separation between the wheat and tares, the wheat will be garnered and the chaff will be burned. "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : And before him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." These are the nations that have been nominal Christians, God has many sheep among them; the five foolish virgins were not goats, they did not annoy the sheep, they had the sheep nature, they have passed through the tribulation and the sheep will go into the Millennial kingdom,—“And he shall set the sheep on his right hand, but the goats on the left.”

Who are included in this judgment? Not the Jews; they are not national yet, and they never were to be reckoned among the nations. In Balaam's vision we have—"For from the top of the rocks I see him, and from the hills I behold him: Lo, the people shall dwell alone, and shall not be reckoned among the nations." So Israel is not in the category of nations.

Neither will the church of God be in the judgment, she is God's people and they have been "gathered out of the nations." Acts 15:14. And her members shall not come into judgment, John 5:24. She is distinct from Israel and the Gentiles, the great divisions of the world in apostolic times being "The Jews, the Gentiles, and the church of God." It appears to me there has been such a mist hanging over the judgment of the nations that will take place immediately after Christ's second coming that many confuse it with the white throne judgment; that does not take place for one thousand years after this event, when the wicked dead will be raised and judged according to the deeds done in the body. After the separation of the goats from the sheep, the sheep on the right and the goats on the left hand, "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" giving the reason why they were accepted. At this judgment men will be justified by their works. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." They go there because they were his co-workers in opposition to the work of Christ in the world.

Notice that Jesus Christ is here called king. He has come to set up the throne of David; Christ is the lawful heir to the throne of David; in his first coming He



was rejected as their king; now Israel will be ready to accept him. This judgment takes in the period of the Gentiles under the gospel dispensation—held to an account of their life and conduct towards the gospel of Christ.

There is a trinity of parables given in the 25th chapter of Matthew which bear directly on this subject and shows what portion of the Gentiles will share in the Messianic kingdom, for the Gentiles will share in the rule and glory of the kingdom. The faithful ones who have improved their talents and have shown their capabilities and trust-worthiness will be exalted to rule in the coming kingdom. It was said of one who had received the five talents, "well done thou good and faithful servant; inasmuch as thou hast been faithful over a few things I will make thee ruler over many things, enter thou into the joy of thy Lord."

The same eulogy was pronounced upon the one that had received two talents and had gained other two, "well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." But it was the man that had received the one talent, and did nothing to improve it that was reprehensible to his Lord; but little obligation was required, perhaps his natural abilities were as great as the other two, but there was not required as much of him, because

he had not received as much from his Lord, not near as much spiritual light or experiences of salvation.

We often inquire what are the chances of the heathen in the judgment? Here we have the answer; in this world we have the three pounds or talents, the natural light, the intellectual or acquired light, and the revealed light from the Scriptures. The five talented man has the natural, the educational and the revealed light, and much is required of him. The two talented man has the natural and the intellectual and only the revenue of the two will be required of him. All heathendom have the light of nature, but is it not a fact, they never improve upon that? They never advance or progress; they hide their talent in the earth; that is, all their aspirations are earthly; hence what they have is taken away and given to the one that had five talents. So it will be in this judgment; the heathen will not share in the Millennial kingdom.

Did not God take this glorious country, the western continent, from the Indians who never improved the rich soils and valuable minerals, or used the beautiful timber, those precious gifts of nature were never utilized, it was a waste in creation, contrary to the design of God. So the gifts that lay so long without improvements were taken from the one talented Indian and given to the European, the five talented man; so it will be when the nations are judged. God will cut down the tree that bears no fruit after it has a fair

trial; everything that incumbers the ground will be removed. How many rich men are hiding the Lord's money in the earth. And when the Lord comes they will be poor and naked and destitute, having laid up no treasure in heaven. They have lived solely for themselves, and their future is poverty and despair. It is a blessed thought that in this life we have the opportunity to lay up treasure for us in the future. The gracious gifts of the Lord are bountiful and yet the three-fold parables in the 25th chapter of Matthew, show that many men never gave anything to feed the hungry, clothe the naked, nor visited the sick, nor did anything for the prisoners. They never contributed to the Lord's cause, they were blanks in the uplifting of the race, nor had they any charities for the poor. This is the class that now takes its place on the left hand of the king, and only to hear, "Depart from me ye cursed, into everlasting fire prepared for the devil and his angels."

God as a Father feels a deep solicitude in his creatures, in having them receive all the blessings of a Christian civilization, so that they might know their responsibility and relation to God, and for all to know of the Christ, the Saviour of the world. How few understand that they must not live for self alone; selfishness is the most accused sin in the divine catalogue. God has poured out his deepest affection on the race by giving his beloved Son Jesus Christ,

who suffered an ignominious death on the cross for the redemption of the race, to raise them to a higher moral plane, and an exalted personality; and this for their own glory. And how ungrateful for a nation or individual to refuse to reciprocate or give any recognition to a work so grand and stupendous, and then not to make some return or endeavor to lift up the fallen of the race, their fellow men, their brothers under the severe trials of life. This refusal will prove in the judgment to be their eternal overthrow. Idleness, and indifference to the great issues now going on for the deliverance of the race, are very reprehensible to the ruler of the universe, and disqualify the soul for the higher elements and associations of angelic life. The man that is devoid of any interest for the well being of the race does not deserve a place amidst the glories of the heavenly state. And in the future, and not far distant, God will call a halt and the world will be placed in a higher and better condition. The kingdom for which we have so long prayed will come. "Thy will be done in earth as it is done in heaven."

Who will be the participants in the judgment of the nations? First the bride, the church that had been caught up to meet the Lord in the air, will return with Him to share in his glory. Paul says, "The Lord Jesus shall be revealed from heaven with his mighty angels." And again we are told that the saints are to judge the world. "Do ye not know that

the saints shall judge the world?" Know ye not that we shall judge angels? 1st Cor. 2:3. And now if the saints are to assist in the judgment, then it is evident that they are not the subjects of the judgment.

The second question relative to the subject is, where is it to take place? This question can not be answered definitely and clearly; but it is more than intimated that it will take place near Olivet in the valley of Jehoshaphat. Joel 3:2, 12. "I will gather all nations and will bring them down into the valley of Jehoshaphat, and will plead with them there for my heritage Israel, whom they have scattered among the nations, and parted my land. Let the heathen be weakened and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about." "Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision for the day of the Lord is near in the valley of decision. The sun and moon shall be darkened and the stars shall withdraw their shining." "And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah; and the Lord my God shall come and all the saints with thee." As it is stated that all the saints will



gather there, the probabilities are that the great tribunal will be set up in the valley of Jeshoshaphat. O what a gathering that will be!

The coming king and his kingdom. There is nothing more prominent in prophecy than the Messianic kingdom in the latter days; it is the rainbow of hope for the race; language and metaphor are exhausted in the grand description of the glories of the Millennial period. It is the day of victory for the right, and the glory of man, it is a grand triumph over sin and its baneful curse; it is peace, it is rest, it is glory; and every other goodly adjective known. The period of the suffering world is over. The second Psalm tells of the victory. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves and the rulers take counsel together against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee.

Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a

rod of iron; thou shalt dash them in pieces like a potter's vessel." In this Psalm we have the Antichrist, his destruction and the victory of Jesus Christ, including his universal rule over the nations. Isaiah gives a description of this great prince with his magnificent rule. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful, Counselor, the Mighty God, the everlasting Father, the Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it and to establish it with judgment and with justice from henceforth even forever." Jeremiah speaking of the same king says, "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall rule and prosper and shall execute judgment and justice in the earth." Jer. 23:5.

"And the angel said unto her, Fear not, Mary, for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever."

Jesus Christ is the heir to David's throne that was established forever. But the throne has long

since been vacant; Jesus came into the world to occupy the throne but he was rejected. He will come again to take possession of his throne. It will be freely awarded him when he comes the second time. David did not possess anything but a temporal throne, and Christ will occupy a temporal throne as well as a spiritual one. The prophet Nathan was sent to David to say, "The Lord telleth thee that he maketh thee a house. I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish His kingdom and the throne of his kingdom forever." God is faithful to all his promises, and he lays particular stress on this promise of David's throne, and his seed, and the kingdom will be established forever, and over the whole earth. "And the Lord shall be king over all the earth; in that day shall there be one Lord and his name one." Zec. 14:9.

What do we see here today? The Jews scattered and without a country, without organization or government, waiting for their promised king who will gather them to their own land, and their national privileges restored again. Jesus declared himself to Pilate to be a king. John says, "He is King of kings and Lord of lords."

Jesus Christ is not only a king but he has a kingdom, a kingdom peculiarly his own. The Father rules in the kingdom of God, His kingdom extends throughout the whole universe. The Holy Spirit rules in

the gospel kingdom, in the spiritual dispensation, in the church of Jesus Christ.

But Jesus Christ is king in the kingdom of heaven, a heavenly kingdom that exists through the Millennial age. It is more limited than the kingdom of God, both in extent and time, for after Christ has conquered the last enemy, he will "deliver the kingdom into the hands of the Father and God will be all in all."

Jesus promised his disciples a kingdom, "and I appoint unto you a kingdom as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22: 29, 30.) This is an earthly kingdom, for they do not eat and drink in heaven. Just as Jesus promised when he instituted the Lord's supper. "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." Mark 14:25. Again Jesus says to his disciples, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." This kingdom is a gift of God, the people of God do not conquer it nor obtain it by the sword. Moses conquered the Egyptians without a sword; Gideon conquered one hundred and thirty thousand Midianites without a sword. David conquered the giant, clad in armour without a sword. When Peter drew his sword to defend his Master, Christ told him to put up his sword; there was a better

way. Had the small number of disciples taken the sword they soon would have perished; love is the best element to settle difficulties. Christ is the "Prince of Peace." His reign is peace. Daniel says, "The kingdom shall be given to the saints. And the kingdom and dominion and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The Jews so understood the prophecies that Christ would set up his kingdom, or restore the kingdom of David that had fallen down. James says in his address to the council at Jerusalem, "And to this agree the words of the prophets; as it is written, After this I will return and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up." And so the disciples expected Christ would set up the kingdom promised to the fathers. And Jesus said, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6.)

The kingdom of heaven is the kingdom for the coming of which Christ taught his disciples to pray, and watch for its coming, and to be ready for it. Who will share in the rule of the kingdom? In all governments there are the rulers and the



subjects. The rulers are limited to the different functions of a body politic; they cannot all be rulers or there would be no one to be governed. In the government of Monarchy one man rules, in a Democracy the ruling power is invested in the people, in a Theocracy God is the sovereign power, the government is by his word, and he has deputed agents to execute his laws, but they act entirely under the control of their sovereign. God's government will always have its representatives. I am not certain but that in this way the judgment of the nations will take place, through their ambassadors as a world's parliament, and I am inclined to believe the Messianic kingdom will be conducted in a way similar. The metropolis of the kingdom will be at Jerusalem; all prophecy is clear at this point. We can tread thus far in the assurance in reference to the kingdom that it will be given to the saints, to judge the world or rule it, and the kingdom is divided into twelve thrones. The organization of the nations will not be dissolved. We conclude so from the expression used in the description of the kingdom—the glory of the nations will be brought into it, the nations will go up to Jerusalem annually to worship, the leaves of the tree of life shall be for the healing of the nations.

The saints are to rule jointly with Christ. The rule of the world was given to man in Eden, he was to be the lord of all God's creatures on the earth. "He

was created a little lower than the angels and crowned with glory and honor." Men then could say :

"I am monarch of all I survey,  
My right there is none to dispute  
From center all round to the sea,  
I am lord of the fowl and the brute."

This supremacy is to be restored again, the rule will be given back to the God man, the second Adam, as it was before the dark mantle of Satan was thrown over the glory of man and his power eclipsed.

There are many references made to this rule in the Scriptures. Who shall sit upon the twelve thrones judging the twelve tribes of Israel? Now, whether this promise belongs to the restored Israel exclusively or whether the Gentiles share in it as well as Israel, the Scriptures must determine. The promises of the kingdom belong to the Jews. There is a Jewish king to occupy the throne, but we must remember that this is a new dispensation to this Israel, that they only come into it through their repentance and faith in the Messiah as the Gentiles did—and they become one fold; Christ "broke down the middle wall of partition between us;" "Having abolished in his flesh the enmity even the law of commandments contained in ordinances; for to make in himself of twain one new man so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." In the Messianic kingdom the

Jew and Gentile will be all one—no difference. The old dispensation will have passed away, and Christ is king instead of Moses. The difference between the old and new dispensation : The old was a covenant of works and the blood of animals sacrificed in behalf of sinners, the new covenant is repentance for sin and faith for remission in the atoning blood of Jesus Christ in which the gift of the Holy Ghost is given to the believer by which he receives adoption into the family of God. All of which the Jews in their restoration must receive.

And there will be this difference between this present new covenant and the Millennial covenant. The temporal will be added to the spiritual—the Davidic throne is erected or restored again and Christ is king. Christ always has been king, but he was invisible during the Gentile reign. He reigned in heaven, he occupied the mediatorial throne at the right hand of God. Peter says, in third chapter of the Acts, to the Jews, "Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

There was never a greater fraud practiced on the

world than when Satan palmed the great pretender the Pope of Rome, as the successor of Christ, on the church. This was a fallacy of all fallacies, how could he be? He is not in the regular line of succession, and if he was, Christ left no successor, hence the Pope is only a pretender. His origin we know. He is a Latin man—he is not a decendent of David. The Antichrist is a Latin man which the number 666 shows. The Davidic throne is so marked none need be deceived. There is no promise to any outside of the regular line of descent. Thank God for truth demonstrated.

First, let us notice the relation of the Jews to the kingdom. During the tribulation there was a remnant of the Jews saved who had gathered at Jerusalem and God delivered them. The Ancient of days was in the world during the tribulation. It was he that poured out the castigatory judgments on the anti-christian powers. It was God the Creator that caused the great convulsions of nature. The remnant is now turning to Christ and they become very active missionaries and now in all countries they are being converted, just as the Gentiles were, for this is the time of world-wide evangelism; a time that a "knowledge of the Lord will cover the earth as the waters cover the sea." This is the time of the fulfillment of Joel's prophecy, the "Lord will pour out his Spirit upon all flesh." "And I will pour upon the house of David

and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications, and they shall look upon him whom they have pierced and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for his first born." The repentance of the Jews will be deep and thorough. How sharp the pangs of sorrow will be when they see the pierced hands and side of their Messiah, but now to reign as their king. And now we have the fulfillment of Isaiah's prophecy 35:10, "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Ezekiel is very explicit in speaking of Israel going through a regeneration and coming under the conditions of the new covenant, the Messianic reign, all similar to the Gentile church. "For I will take you from among the heathen and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you and ye shall be clean from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people and I will be your God."



The thirty seventh chapter is a very mysterious chapter to comprehend unless we apply its bearings to other portions of the Scriptures; but surely it is located in the very time we are speaking of. Ezekiel says, "the hand of the Lord was upon me and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones; and caused me to pass by them round about; and behold, there were very many in the open valley; and lo, they were very dry. And he said unto me, Son of Man can these bones live?" Yes that is the question, can they live? The question would be pertinent today, it would seem impossible, but surely it shall be. "And I answered, O Lord God, thou knowest." And he said unto me, "Prophecy upon these bones, and say unto them, O ye dry bones hear the word of the Lord.

Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you and ye shall live; and ye shall know that I am the Lord." Now, remember these bones were to hear the word of the Lord. The word of the Lord would produce the results that follow. Turn to John 5:25, and we have the words, "Verily, verily, I say unto you, the hour is coming, and now is when the dead shall hear the voice of the Son of God; and they that hear shall live." "Marvel not at this, for the

hour is coming in which all that are in the graves shall hear his voice. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. This is just what Daniel told us would take place with his people. Daniel promised that all whose name of his people were written in the book would be delivered from the great tribulation. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12. The latter, at the end of the Millennial age. This was also the hope of the Psalmist when he said, "I shall be satisfied when I shall awake with thy likeness." (17:15.) And Isaiah had the same blessed hope. "Thy dead men shall live, together with my dead body shall they arise." Now as Israel did not share in the rapture of the saints before the tribulation—they have their resurrection now, at the coming of Christ in his glory. So we conclude that the resurrection of the dry bones of Israel is more than a national resurrection while that is included in it, and it must be more than a spiritual resurrection, for that is already given in the previous chapter.

"So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone." The nation is all out of joint now, there is no organization of their nation, their bones are dead and dry.

“And when I beheld, lo, the senews and flesh came upon them, and skin covered them above; but there was no breath in them.” The nation will be organized before they will be completely filled with the Spirit.

“Then said he unto me, Prophecy unto the wind, prophecy, Son of Man, and say to the wind, Thus saith the Lord God, come from the four winds, O breath and breathe upon these slain, that they may live.” The wind is a symbol of the Spirit and it must be so understood here. “So I prophesied as he commanded me, and the breath came into them, and they stood upon their feet, a great army.” Yes, when the dead and living Israel will be gathered home to their own land they will be a great army. “Then he said unto me, Son of man, these bones are the whole house of Israel”; including the righteous dead and living; it is the restored Israel. And this will take place when their last vestige of hope is gone of all the great promises of the Father. Behold they say, our bones are dried, and our hope is lost; we are cut off from our parts. “Therefore prophecy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and bring you into the land of Israel.” With this view Joseph had his bones carried up out of Egypt when his brethren went up out of Egypt to the promised land. So we are assured the bride or the Gentile church and the righteous Jews

who lived prior to Christ's first coming and also those who lived between his first and second coming, will share in the glories of the Davidic kingdom.

Christ made promises to some others who should have the privilege of sitting on the thrones judging the twelve tribes of Israel; and it is pretty clear the promises were made to Gentiles. "Then answered Peter and said unto him, Behold, we have forsaken all and followed thee; what shall we have therefore?" "And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

At this time the saints will be rewarded with their crowns, crowned kings and priests of God. The promise is, "Prove thou faithful unto death and thou shalt receive a crown of life." Paul says, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing."

We now turn to the twentieth chapter of the book of Revelation, here John gives a special designation to those who reign with Christ a thousand years.

"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of

Jesus, and for the word of God and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Again John is permitted to see the martyred souls, who had died as witnesses of Christ and his word, but this time on the thrones judging or ruling in the kingdom of Christ; judging means to rule. The first time John saw them their souls were under the altar, crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet a little season until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Notice, "I saw the souls of them that were beheaded." That was the common way under the Roman government to put martyrs to death, by beheading them. Again notice, "for the witness of Jesus and for his word." Every truly sanctified person is a martyr, for they are faithful witnesses of Christ and his word, though they are not beheaded in a natural sense, but they are crucified to the world and the world to them; they are dead to the world but they shall reign with Christ. They sit on the throne because they "had not worshiped the beast, neither his image, neither had



received his mark upon their foreheads." So these are some of the marks of them who sit upon the throne.

"I'd rather be the least of them,  
Who love the Lord alone,  
Than wear a royal diadem,  
And sit upon a throne."

"And they lived and reigned with Christ a thousand years." The promise of Christ to the church of Thyatira, "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers; even as I received of my Father." "And I will give him the morning star." The morning star is Christ in the Millennial reign, it just precedes a brighter day to follow the glories of the new Jerusalem. There is some doubt in the minds of some commentators, whether these thrones be in heaven or earth. Daniel says, "And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." So the kingdom or thrones are under the heaven, not above. And if living men in the body are on the thrones then surely they are upon the earth, and Christ visibly present with them. But Barnes and others say that John only saw the "souls of them that were beheaded." But this is the common way in the Scriptures of speaking of bodies or numbers of men as

souls. Jacob went to Egypt with seventy souls, these surely were living persons. "And Abram took Sarai, his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan." Here souls are put for living persons. And on the day of Pentecost, "There were added unto them about three thousand souls". So we see that John in speaking of seeing the souls of them that were beheaded, does not in the least destroy the idea that they were not living men in the body. We never speak of souls in this world only as living men. But the expression, "The rest of the dead lived not again until the thousand years were finished." This clearly shows that those who sit upon the thrones are living persons. We never speak of persons living who have left this world, but those persons on the throne are living, they have arisen from the dead. "And the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." This Scripture cuts the resurrection in two, makes two parts of it: the first consists in the righteous dead. "The dead in Christ shall rise first." (Thess. 4:16.) The second resurrection consists in the wicked dead who

are then raised to appear before the white throne, to receive their reward; no one receives their full reward until they are resurrected. We know all that have experienced the power of Christ's resurrection in this life, for the first resurrection commences in this life. Many persons when they come to die, are awakened to the fact that they never lived, only an animal life. But all that have availed themselves of spiritual life, shall share in the reign of Christ's kingdom.

The resurrection is one of the fundamental doctrines of the Bible. It is a great victory Jesus Christ purchased for the race; it is the crowning glory of redemption. It, too, is dispensational; each dispensation seems to culminate in its own resurrection. At the resurrection of Christ, we have the first fruits; many of the saints that slept arose and appeared to many in the city. And then the new covenant saints shall rise when Jesus will descend with the trump of God, and the dead in Christ shall rise first and be caught up to meet the coming Lord in the air; and so will ever be with the Lord. And when the day of the Lord comes, and Jesus comes with his angels to gather the elect together, then the tribulated saints shall rise, and all the old covenant saints—the Jews. It was the hope of all the ancient worthies, David, Isaiah, Daniel. All will be raised when King Messiah comes to share in the Millennial glories. The saints under the different dispensation will have their own peculiar res-

urrection glories. Paul says one star differeth from another star in glory. There is one glory of the sun, and another glory of the moon, and another glory of the stars. So is also the resurrection of the dead. The orders will differ in their relation to the kingdom. The Jew has an earthly calling; he fills the earthly glories of the kingdom, so the prophets all declare. The bride, the Lamb's wife, exhibits the glories of redemption; they have the white robes and the crowns. The tribulation saints sit on the throne with Christ and inherit all things. The stars will all differ in glory. But they shall shine forever. "Thanks be to God who giveth us the victory."

The Revelation, that which God gave unto his son, Jesus Christ; which the angel showed unto John, throws additional light on the resurrected saints beyond the Apostle Paul's account of it in the fifteenth chapter in 1st Cor. John adds, Those who have a part in the first resurrection shall rule and reign with Christ a thousand years.

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## CHAPTER IX.

### THE BINDING OF SATAN AND HIS ORIGIN.

The kingdom of Christ cannot be fully established until the power of Satan is destroyed. There cannot be two rival governments at the same time. The God man rules the world through his saints as agents; the

devil does his work through man as his agent, and when Satan is bound his agent stops; the sources of activities are cut off. Christ is the redeemer of the race, and he came into the world to destroy the works of the devil. In the commencement of the stupendous work of redemption, the devil pretended to claim the whole world as his own; himself the rightful disposer of it. This was a lie, he had no right to the material world, although he had nearly all the human governments under his control. And as he had captured the first Adam, he hoped to succeed in the second, the Son of Man. He made the desperate trial, offering all the kingdoms of the world to Christ if he would fall down and worship him; but Christ was the devil's superior, and he would wrest the kingdoms of the world from his hands and at last crush his head and power.

Immediately after the defeat of the great anti-christian power, when the beast and false prophet were taken and thrown into the lake of fire, an angel was dispatched to arrest Satan, as an officer of the law would arrest a common criminal, and locked him up in his prison. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand." (Rev. 20:1) This scene occurs after the destruction of the beast and false prophet and their confederates; "an angel comes down from heaven." Who or what angel this is, is not here stated; it seems to be the sixth in number of the re-



vealing angels. Seven angels seem to be the chief actors of the scenes and transactions that are recorded in the book of Revelation, perhaps the same as the presence angels of which we have so numerous references in the Word of God. If this is truly an angel he must possess great power, to perform the stupendous work appointed him, to bind Satan and consign him to the bottomless pit. A great many expositors suppose this is Jesus Christ in the character of an angel, that it was befitting for him to come in that way to engage a fallen angel, to secure him and shut him up. But all former contests with Satan has been made by angels with delegated power to defeat him in his schemes and designs against man and God. Whosoever it may be, he comes prepared to wind up and close his connection with this world. And what a glorious time that will be? It will be the period long foretold by the prophets; the world will again lie in peaceful rest in the embrace of its Creator.

And now a renovated world, once fallen and existing with a darkened horizon, will emerge into harmony, beauty and love and light, a glorious realm of bliss and grandeur. When Satan is bound the old world will be like a new born soul just delivered from darkness and the power of sin, filled with praise and glory.

"Having a key to the bottomless pit and a great chain in his hand." A key denotes or is the insignia of power; having authority to execute; a delegated

power conferred by a superior. The power of opening or shutting belongs to Jesus Christ. In the first chapter of Revelation he says, "I have the keys of hell and death." But this key is given unto the angel to open the bottomless pit, the underworld, the nether hell. "And a great chain in his hand." Many expositors are greatly exercised over the key and chain in the hand of the angel; they realize the difficulty of chaining a spirit. So we confess that it is impossible to chain a spirit, or a disposition if you please, if you make it the devil, with a metallic chain. But this is not a chain of this kind, it takes spirit to bind spirit and this chain is spiritual in its composition. We know nothing of a spiritual body, no one can explain it, but such a body we will have to take the place of the material in the resurrection, however difficult it may be to our understanding.

Some think this refers to having knowledge of opening mysteries. And the chain in the angel's hand represents the chain of evidences that will open up at this time in support of the Word of God, and that is true, that the evidences in support of the truth, and divinity of the Bible, will increase many fold from the facts of the great events that have just taken place, in the convulsions of nature and the destruction of the antichristian powers, followed by a wonderful display of God's majesty and glory. We know that the word of God does bind Satan out of the heart of every con-

verted soul, and would completely bind him out of the world if the teachings of the Bible were strictly obeyed. But these forces and this light we have always had; the links of providence, prophecy, miracles and experience, and also a great display of God's glory in the crucifixion, resurrection and ascension of our Lord. Yet Satan has neutralized them all by his deception.

We must take this transaction just as stated, or allegorize Satan and his work all away. Satan is a real person and the angel is real, and the bottomless pit is real, and his imprisonment real, or there will be no real and glorious time for man in the future, nor the world enjoy a sunrise of glory.

The key and chain is spiritual and yet more powerful than any metallic chain. Jude says spirits can be chained. "And the angels which kept not their first estate but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Some of the most powerful and greatest forces of nature are unseen, such as electricity and gravitation; that law though unseen, binds distant worlds to the sun, the common center of our planetary system, and some such divine force will be used to bind Satan, the enemy of all good. And he will be kept from roaming for a thousand years. "And he laid hold on the dragon, that old serpent which is the devil and Satan, and bound him a thousand years;" seized him with violence, using compulsion. The

word denotes the employment of strength, and it implies that he had power superior to that of the dragon. The great enemy to be bound has himself mighty power, and can be overcome only by a superior. This teaches us that it is only the power from heaven that can destroy the empire of Satan in the world; and it also teaches us that a large part in the renovation of the world will be done by angels sent from heaven.

“Laid hold on the dragon that old serpent, which is the devil and Satan.” The same character of the 12th chapter, 9th verse designated by four names expressive of his malignant attributes. “Dragon,” called so with particular reference to the relation which he holds to the world’s political power, insinuating himself into their legislation and controlling them to his own interests. He is further called “the old serpent;” old in allusion to the fact that he has been in existence since the beginning of human history; and “the serpent” in allusion to his subtlety, his crooked and deceiving ways, his subtle poisons and his deadly malignity. It was the serpent that beguiled our first parents and seduced them into sin and death. It is as the serpent that he deceives souls, and insinuates false doctrines, unbelief and presumption into the human heart, corrupts the purity of the church, and deludes men with a false and perverted wisdom; the serpentine majesty lives until his head is finally crushed to death

by the seed of the woman, Jesus Christ. The devil loses his dragon and his serpentine qualities when he is cast into the pit; there are no more human activities to act upon when the present order of things changes.

The word devil means a slanderer, a calumniator, a malignant liar and this has been one of this evil spirit's chief characteristics from the beginning. His first suggestion to Eve was full of base aspersions cast upon God, and burdened with all manner of ruinous falsehood. Hence the Saviour says, "He was a liar, a murderer from the beginning, and abode not in the truth; when he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it." (Jno. 8:4) This is his essential character, the same every where and always. Deceit is his deepest nature, and it is that which makes him in bad preeminence "the devil."

Satan means an adversary, an accuser. It is a Hebrew word simply transferred. It is mostly used as a proper name of some great spirit of evil. It denotes one who lies in wait to entrap, to oppose, to disable, to bring under condemnation or disaster. And such the evil one has ever shown himself. So he accused and opposed God at the beginning, so he accused Job and sought to destroy his peace, so he assailed Christ, questioning his divine son-ship and power, if not proven to him as he choose to direct. Satan introduced the great rebellion in heaven, he gave the



beast his power and his throne, and great authority, he instituted and aided the three spirit-like frogs in their deception to perform devil-miracles, and go to the kings of the whole earth and lead them to battle in the "great day of God Almighty." He betrayed the nations into the great rebellion against the Son of God. In the last conflict he loses all,—is stripped of all his allies, and is dethroned of all power.

When the angel from heaven seizes him and drags him away a prisoner and casts him into the abyss, bottomless, and shuts him up a thousand years, a whole millennium, what a blessed world we shall have, the world rid of the tempting devil, the source of all the evils which his awful name implies.

The "angel cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." This shutting up of Satan so as to destroy his work and influence is a great work; it had been the great effort of the church for centuries and the better part of legislation was against the worst forms of evil, yet with all the combined effort it only met with partial success. Satan seemed to be master of every situation. He was so inventive in new forms and schemes of sin, that he generally carried public and popular opinion with him. Legislation was either on his side, or it was so evaded that it did not percep-

tibly affect his cause. And the only practicable and potent thing to do is to exclude him entirely from human society. "And cast him into the bottomless pit." The millennial period is come and Christ will literally reign upon the earth. He will have no rival or opposition in the kingdom. "What concord hath Christ with Belial?"

The origin of Satan has been a matter of great contemplation and inquiry. Many suggestive minds ask, how came Satan to exist? Why does God allow him to exist? Some deny his personality, attribute his work to an evil influence, the negative of good; a disposition of the human heart. But evil is too wide spread and too potent in the affairs of men to regard that powerful force to anything less than a personal devil, powerful but not all powerful, great in wisdom and sagacity, but limited. He was cast out of heaven, but now rules in hell and in all wicked hearts on earth; the carnal mind is his territory. He is styled the prince and power of the air; the god of this world. All worldly people are his subjects; they do his will. It would not be pertinent to say that Christ was tempted in the wilderness with an evil disposition of his heart. He was immaculate and without sin, it would not do to say that an evil disposition said unto him, fall down and worship me and I will give you all the kingdoms of the world, or an evil disposition led up to the pinnacle of the temple. Such language

would be too absurd to contemplate for a moment. In our contemplation of the devil we ought not go beyond what the Scriptures warrant us. John in the Revelation tells us Satan was cast out of heaven. "And the great dragon was cast out, that old serpent called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."

His personal history is traced back to the garden of Eden; he beguiled the first pair to sin which introduced death and all of our woe into the world, and ever since he has impressed his foot prints among all nations. The Christian religion is the only force that neutralizes his power; it delivers us from his tendencies to do evil, it is the believer's only safe-guard. And we should be totally inadequate to meet this problem of Satan and his origin, and his privilege to exist, if we did not have a Divine revelation from God. If we study God, then we have a solution of the wherefore of things; truly nature reveals much of God and his character, too, but it does not make it definite enough, so we need a revealed "thus saith the Lord".

We are told in God's word, He is the creator of all things, and by Him all things consists. And we must allow that the devil is a created being. God did not create him a devil, he made himself a devil by his own choice. God did not make man a sinner, he was created good and upright; with power to stand though

free to fall. So the devil was created a tall angel of light, none more exalted than he, with power to remain in his angelic and glorious investments, but free to depart from them and make a devil out of himself. Man has less excuse to sin than the devil; when the devil sinned there was no example or word or experience of sin, or the breaking of God's law. Under these conditions it is possible to violate the law of God and fall. But not so with man. It was told man what the direful result would be if he would violate the laws of God, "the day thou eatest thereof thou shalt surely die."

But now to commence with, consider the character of God. The Scriptures inform us that He is infinitely perfect, no imperfection whatever. He is infinitely holy, infinite in love, in mercy and wisdom. He sees all things from the beginning to the end. He knows the result of all things. The very hairs of our heads are numbered; not a sparrow falls to the ground without His notice. This infinitely perfect being can not do anything but for the best. He can not do anything that would be an injury to his creatures. If God does every thing for the best and can not do otherwise, then there can be no reflection upon the Almighty for the existence of Satan. Some say, why was he not killed? That would be a reflection on the infinite perfection of Him who created him; that would be vindictive; that does not befit a perfect charac-

ter; that is not God's way. But as soon as a creature of his falls, He puts forth every effort to save him, redeem him, restore him; that is God-like. We may with the same propriety ask, why did God not cut off the race of man when he sinned? Why? because his love is infinite; instead of destroying man God has put forth every effort consistent with His perfect nature to save man. If God in his perfection can not do any thing but for the best, then it was best to create angels and men, and if He could not do otherwise than create them, then it was best to create angels and men just as they were created. In His perfections He saw best and it could not be otherwise than to create them free moral agents to choose and act for themselves; free agency would be their glory and conduce to their highest good. And it was best to create them with intelligence, thinking beings, their responsibility would be placed on their intelligence; brutes are not responsible, but the glory of man and angels is their intelligence. And God made man in his own image and likeness. He gave him intelligence, and He created angels still higher in the plane of intelligence, and arch-angels still higher, and none higher than Satan who was at first an angel of light. But again, where there is intelligence there is thought, an intelligent being can not help but think, and thinking leads to designs forming conclusions, it creates aspirations, a desire for the unknown, a thirst for knowledge. If



a being is endowed with liberty he may for the want of knowledge use his freedom to his own hurt which the first pair did; a desire to know good and evil, the fruit was tempting, so they ate and fell, and made themselves sinners. So Satan could not help but think, he had his desires, and he fell; when, we know not. There was a time that would have tried Satan if pride had already entered into his nature. The Father said unto the Son, "Thou art my son, this day have I begotten thee. And again, I will be to him a Father, and he shall be to me a son. And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship Him." How natural it would be for such a tall angel of light to have a desire for this homage to be paid to him instead of the Son. We know that Satan is an inveterate hater of man and the Son of God; and he has done his utmost to destroy man and eclipse the glory of God; and usurp his power and reign over the realm of the earth. God has given Satan a fair trial. Justice will cry out when he meets his doom and is hurled into the lake of fire, a righteous judgment; the whole universe will say, "Allulia, God omnipotent reigneth." Let all the hosts of God say, Amen!

This does not annihilate Satan, God does not annihilate His own work; God changes His purposes with His creatures because they break His election or purposes toward them. Inasmuch as man and angels are

intellectual beings, they are capable of endless progression, continually advancing in knowledge and spirituality; and the same law of the free exercise of the will permits them to deteriorate and fall to a lower plane. Moving toward God increases light and spiritual power; to move away from God, is at last to end in outer darkness, which Satan did, hence he is a devil.

Satan's fall did not stop with himself, but he drew one third of the stars after him; he had inaugurated a great rebellion in heaven against the laws of God. Jude intimates that those angels were on trial, or probation, as man was placed, but they did not keep their first estate. Their second estate would have doubtless been glorification. So we have myriads of fallen spirits, both heavenly and earthly. Finally the spirits of just men made perfect will reach glorification; and all evil spirits will be banished with everlasting destruction from the presence of God and the glory of His power.

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## CHAPTER X.

THE MILLENNIUM, THE PERIOD OF PEACE AND RIGHTEOUSNESS FOR A THOUSAND YEARS.

The word itself simply signifies a period of one thousand years. But there is a thousand years given to the world for man to enjoy the Eden state, it is the seventh day or Sabbath of the world. Sin has been

banished, the devil, the disturber of society, the war element ceases, the race is at peace with God, and the vicious animals are domesticated, and it is safe for a child to play in their midst. "And nothing shall hurt in all my holy mountain," saith the Lord.

The world at this time will be under the peaceful and personal reign of the Messiah. But we must not drop the idea of kingdom, for such is the designation given to it by the prophets and by Jesus Christ. He taught us to pray, "Thy kingdom come, thy will be done in earth as it is done in heaven." Jesus Christ is king and a king always supposes a kingdom, and now Jesus the Messiah takes possession of his kingdom. All power was given unto Him in heaven and earth, and now He has subdued all things unto himself and he rules the world in righteousness, and the saints reign with Him. They do not reign in the wide sphere called the kingdom of God, but they are limited to the thousand years on the earth, "the kingdom is given unto the saints."

The Millennial kingdom begins immediately after the tribulation previously referred to. Immediately after the great tribulation the Lord Jesus returns in power and glory, with the saints that had gone up in the rapture, to the earth. And then the saints of the old dispensation rise and all the Gentile saints that died, and was beheaded through the tribulation will come forth and all this number will be classed in the

first resurrection, for it is all the same continued, every man in "his own order" as Paul gives it. And now these receive their crown and reign with Christ. And now we shall enjoy the glorious period foretold by the prophets. Then I expect to receive my reward for services rendered for the cause of Christ on the earth. Myself like many others gets very little recognition or reward in this life. But there is a better day coming.

"Earth will go back to her lost youth,  
 And life grow deep and wonderful as truth,  
 When the wise king out of the nearing heaven comes  
 To break the spell of long millenniums;  
 To build with song again  
 The broken hopes of men;  
 To hush and heroize the world  
 Beneath the flag of brotherhood unfurled,  
 And He will come some day;  
 Already is His star upon the way,  
 He comes, O world, He comes!"

When Christ comes the Jews will be exalted to the head of the nations; when they were rejected their degradation became deep and abject, but when they are received again, their exaltation will be very high; their degradation brought life to the Gentiles, and at the close of the Gentile dispensation it will bring life to the Jewish dispensation. It will be like receiving them from the dead. At present we have no national head. There is no national unification; the nations are all armed to their teeth; supporting large armies

to close in upon each other for their destruction. The Antichrist has a city that is called the city of nations, that claims to be the head of the world, but that is not nationally strong, and the stone kingdom will strike it and knock it into shivers.

The Jewish nation are to become the head of the nations and Jerusalem the Emporium of the world. Isaiah 2:2-4 "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plow shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Israel will have the first place among nations during the millenium.

The world will be ruled by kings and priests jointly, a Theocracy ruled through Jesus Christ. "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing; fear not,



but let your hands be strong." Thus saith the Lord of hosts. In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you. Zec. 8:13, 23. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentile seek; and his rest shall be glorious." Such will be the government and the condition of the world under the reign of Christ, after the great world powers are destroyed; and the kingdom of justice, brotherhood and righteousness is established in the world.

All earthly governments have been sadly wanting in justice and beneficence, the best of them tend toward corruption and oppression, partial toward the rich, but cold and indifferent to the poor. Great monopolies and trusts were formed for selfish ends alone; their influence biased legislation in their favor and interests, which formed the trend of civilization to centralize on a capital aristocracy, to which all kings and governments must truckle, such as Wall street in New York, and the Rothchilds of England. But when Jesus Christ occupies the throne of empire, we will have a glorious government of peace, righteousness and prosperity never known before. "Surely, I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine,

for which thou hast laboured. But they that have gathered it shall eat it, and praise the Lord; and they that have brought it, together shall drink it in the courts of my holiness." (Isa. 62:8, 9.) "And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit them; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." (Isa. 65:21, 22) Christ's kingdom will forever settle the labor and social problem, then sociology will find its ideal, trades unions will find all they demanded; the face of the wage earner need not sweat to earn the bread for another. Then the millionaire becomes a distributive fountain and the poor rises to opulence or above want; poverty, misery and intemperance will be unknown. All will do as Jesus would do, and walk in His steps, and so fulfill the law of Christ.

Paul in contrasting the present condition of the saints to their happy condition in the future when they shall reign with Christ says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in

hope; Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." The apostle is here referring to the glorious reward that shall be given to suffering ones, who faithfully witnessed and suffered for Christ and especially the martyrs who were beheaded and burned, who lived and suffered before him; their bodies were lying under bondage of corruption, but it would not always be so, but they should be delivered from corruption—(they are sown in corruption but raised in incorruption) into the glorious liberty of the children of God. Their bodies as well as their souls would enjoy this wonderful "manifestation of the sons of God." Filled with this glorious thought the apostle rises to a great sublimity, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, (this expression makes it refer to the suffering one in Christ, the new creation) but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

But there are those who would explain the reality of these great truths by spiritualizing these precious promises of the personal reign of Christ and his saints, into metaphorical expressions to show that the principles for which the martyrs died, have become popular at this period, and have risen to honor and glory; in

the sense the gospel was dishonored and suppressed, and hidden in a measure, and now at this period they have come to life and prevail, as though they were resurrected, and now are the governing principles of the world. These writers personify the doctrines of the martyrs for the martyrs themselves. In a sense this is true to some extent, that the doctrines of the martyrs will prevail, because the martyrs have themselves been raised and God is giving them their reward for their faithfulness to his word. The promise is, they who suffer with Him (that is Christ) shall also reign with Him. But in no instance in the Word of God is such strong language used in respect to principles or a mere moral influence, raised and honored with a throne. It would be very unworthy of the great subject to now institute a dreamy or misty shadow, to take the place of something that is real and tangible, which the very nature of things demand. We might as well allegorize or spiritualize everything else that pertains to this great subject. We must remember that the promises are real, and the coming of Christ is real, and the kingdom is real. Just as real as Daniel's four great empires were, and the government of the new kingdom which was to follow is just as real with its thrones and executive officers as any other government that ever existed. And if we are to evaporate the first resurrection and the thrones into a dreamy mist, why not everything else connected

with the second coming of Christ? There seems to be an impression that the subject of the resurrection and also the judgment is but one act, all to take place at the same time, when indeed they are successive acts. The resurrection commenced with the resurrection of Christ, and many of the saints which slept arose at the same time. And it has gone on ever since; every soul that is converted and passes from death unto life experiences the resurrection power of Christ.

The resurrection of the righteous will precede that of the wicked, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Besides reigning with Christ for a thousand years of those that had a part in the first resurrection, have another blessed promise, that is "on such the second death hath no power." Or as Christ promised to the church of Smyrna, "He that overcometh shall not be hurt of the second death." The poet sings:

"There is a death, whose pang outlasts the fleeting breath;  
O what eternal horrors hang around the second death!"

The first death is the result of sin, not its punishment, it is a poison that kills. The second death is the result of willful and continued transgression, a hardening of the heart, remaining obdurate to every holy influence and perverting the will of God, to resist the purposes of God and seal their own destruction. There is no one held responsible for his first death un-



less he should commit suicide which would be violating the law of God, "Thou shalt not kill," but in all ordinary deaths, where the law of nature has its regular course, no one is responsible. Life comes from God, life is a gift, "In Adam we all die; in Christ we are all made alive." Life has been forfeited but is restored through Jesus Christ, if we accept the offered gift we have eternal life; it is only those who reject Christ who die the second death." Life was first given to man without his personal choice, and he forfeited it by his own choice; so death passed upon all; but now since Christ died for the whole race, man by his own personal choice may have life eternal, "to die no more." We have three deaths spoken of in the Scriptures; spiritual, physical and eternal, or the second death; they stand in opposition to spiritual, bodily and eternal life. This three-fold life is to be secured in this life of probation.

What is life? is an important question. Some one tells us, it is to "be in correspondence with our environments." But that does not answer the question, environment is only the condition of life. Environment is the associations of life. The earth, sunshine and rain are the environments of the tree or plant; these are only the conditions of the life of the tree. The earth, sunshine and rain only aid in the development of the tree. So we must still ask for some one to tell us what is life? That was the great puzzling

question to the Greek philosophers, and step by step they reasoned themselves up to God the supreme intelligence. And when they reached God in their system, they had the key to the solution of the great problems that was shrouded with darkness and mystery. There is one short sentence in the New Testament Scriptures, that solves all the great problems for me, and that is, Jesus Christ says, "I am the life " He is the fountain of all life.

Now there is another question, what is death? The best explanation is—it is the separation of parts. Death in no sense means annihilation. Paul says, The body without the spirit is dead, so to be brief, the separation of the soul from the body is death, a separation between us and God in this life is spiritual death; a separation of soul and the resurrected body at the judgment, is what the Scriptures call "the second death." "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." The first death only affects the body, it does not affect the soul, because chemical power can not reach the spiritual nature; the second death is represented as affecting both; "Fear Him who is able to destroy both body and soul in hell." We define the first death or corporeal death as the separation of the soul from the body; but this is only the immediate cause of death, which brings about the result we call death; the function of life has ceased, the blood which

is the life of the flesh has congealed, and stagnation follows all the bodily powers, the heart pulsates no longer, the muscles are rigid, the nerves have lost their sensitiveness. This is corporeal death. Eternal death or the second death, we say is eternal separation of the body and soul from God. But this is only the immediate and the eternal cause of the soul's death. The soul is affected in the second death beyond recovery, it implies more than separation; its awful effects upon the soul is a collapse of the noble combination given by its Creator, a stagnation of its vast powers, the darkening of the mind, pulling down the curtains of happy existence between the soul and its Creator forever. Hence it is called outer darkness, the soul sinks away from God, and eternal life, and the pit is bottomless; the hardening process of the sensibilities goes on and on, the searing of the conscience, the weakening of the will to become past feeling and past all moral endeavor. That is the awful ruin of the soul. Eternal death can only mean one thing, the hopeless and eternal wreck of the soul in which in this awful crash, reason, sensibility, moral energy, will all go down together without any hope of recovery. It is a moral annihilation, but not ceasing to be. The soul is morally dead. It is a death that knows no life of God, and never shall know a resurrection.

“Thou God of truth and grace!  
Teach us that death to shun;  
Lest we be banished from thy face,  
For evermore undone.”

Reader let us escape from such an awful death,

before the door of great eternity shall swing to a close and there never shall be an opening again. An offering of eternal life is made to us now, it is the height of folly to reject it. Jesus Christ ransomed your life with His own precious blood, and why not accept the gift and live forever?

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## CHAPTER XI.

### THE SABBATH OF THE WORLD.

It has been a grand subject to contemplate the grandeur of the reign of the saints over a regenerated world for a thousand years. The curse of sin all banished, the deadly impurities of nature all removed, the animal creation all adapted to the law of kindness, no war, peace like a river ever on flowing, the warfare of the church ceased, happiness and prosperity smile everywhere. "The sanctuary of the Lord is beautiful, and the place of his feet is made glorious." The serpent has lost its poisoning fang, the decrepitude of old age is not felt. Man is young and in his youth, when a century old. It is a glorious Sabbath of a thousand years, all given in devotion to God; all nations resort to the church of Jesus Christ. We may have some conception of it from Christ's glory. When He rewarded the faithful stewards, He bade them enter the joys of their Lord, they share in his excellent glory. "He that overcometh shall inherit all things." "I

will grant to sit with me in my throne." No day to God's children is so precious as the Sabbath day; on that holy day of worship "heaven comes down their souls to greet, while glory crowns the mercy seat."

On the Sabbath day the toils and anxieties of the week are laid aside and we give ourselves up to meditation and prayer, and a holy sanctity fills our hearts, while a quiet world invites us to rest. And so in the Millennium, the world will take on these blessed conditions the nature and spirit of the Sabbath in all its beauty.

But this long and happy period of peace and harmony will be broken at last. The Sabbath of rest closes with a fearful rebellion of Satan against the King Messiah. Satan is now loosed again for a short season, and we are thankful it is but for a short season. He is turned out of his prison, at liberty to go out to his old occupation, to deceive the nations. His imprisonment did not reform him, he had a long time to reflect upon his past conduct and the ruin he had wrought, but he shows no sign of remorse and penitence, his old nature wells up in him again, and he is now ready to make his last desperate charge on Christ's throne, he would tear Him from his throne if possible. The Gentile church had a long and severe conflict with him and the world wound up with the Antichrist at its head then the mighty conquering Messiah came and hurled the beast and the false



prophet into the lake of fire. This weakened Satan's power and he was imprisoned, but now released and he will make his last onslaught on the Messianic kingdom. In the days of Christ's incarnation Satan tried to seduce Christ to his power but he was foiled in every attempt, he succeeds best to destroy the rule of Christ and subvert His throne through man.

Man's heart is where Christ wins or loses his victories. The realm of matter is where these great activities are manifested. Electricity is subtile and unseen and we should know nothing of its power if matter did not manifest the power of the bolt; when the tree is torn into shreds we see its mighty work and power. The greatest forces in the world are spiritual and the day of the Almighty God will manifest them.

A writer says of the close of the Millennial age, "The Millennial ages have flown. A thousand years of Paradisian prosperity and happiness have rolled away. Meanwhile the inhabitants of earth have never heard the grim tocsin of war, the balmy breezes of universal peace, laden with aroma of perennial fruits and flowers, having circled the globe a thousand years."

John says, "And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog to gather them together to battle; the number of whom is as the

sand of the sea. And they went upon the breadth of the earth and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." A description of this battle seems to be very definite; Satan gathers a great army, they are gathered from the four quarters of the earth; and they concentrate upon Jerusalem the holy city, the metropolis of the nations. We are told who the army are composed of, Gog and Magog.

The work of gathering is ascribed to Satan. He gathered them together for battle. Great armies have come from different directions to overthrow God's people. All under Satan's direction, but using human instrumentalities. Who are these vast hordes that Satan could enlist under his banner, after such a glorious period of peace on earth for a thousand years? It is evident there are malcontents some where, some hearts that are dissatisfied with peace and holiness; the heart still retained its native depravity and was receptive to Satanic influence.

Ezekiel has a prophecy against Gog that coincides with this great battle. "Therefore Son of man, prophesy and say unto Gog, Thus saith the Lord God in that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company and a mighty army. And thou shalt

come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face." "For in my jealousy and in the fire of my wrath have I spoken. Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth shall shake at my presence, and the mountains shall be thrown down and the steep places shall fall, and every wall shall fall to the ground." "And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood, and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone." These latter descriptions have reference to a carnal warfare.

A prophetic eye alone could give a description of a modern battle, where gun powder, shot and shell was used. Ezekiel also gives the awful sanguinary description of the battle. "And it shall come to pass

in that day that I will give unto Gog a place there of graves in Israel, the valley of the passengers: on the east of the sea: and it shall stop the noses of the passengers: and all his multitudes: and they shall call it the valley of Hamon-gog. And seven months shall the house of Israel be burying of them that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord God. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search." That will be an awful battle that will take seven months to bury the dead.

Gog and Magog:—In Genesis 10:2, the second son of Japhet is called Magog, the name of a people living between Armenia and Media some where on the shores of Araxes. Perhaps Magog has reference to all the decendants of Japhet. According to the promise of Noah, Japhet would dwell in the tents of Shem, and Canaan shall be his servant. The decendants of Japhet are the masters of the world today, they hold Europe and America, and are scattered in India and Persia. So the Magog army would come from the four quarters of the earth. But we can not entertain the idea that Satan can dupe the Aryan race, to inaugurate a stupendous rebellion against the kingdom of Christ. I

think Magog has reference to a people in the far north, the Scythians or Tartar race, who never was fully reconciled to the happy conditions of a glorious civilization.

In Ezekiel Gog and Magog means a king and his country, in Revelations, it means two peoples or countries, and they are extensive enough to cover the globe, for they come from the four quarters of the earth. In Ezekiel it means the last battle of Israel; in Revelations it is the last battle that Satan will ever engage with God's people, for he is forever defeated and hurled into the lake of fire, where the beast and the false prophet are, and shall be tormented day and night forever and ever. He is now consigned to eternal oblivion, a good riddance for the universe. Since I have written the above, I have seen in the Rev. W. B. Godbey's book on Revelations a line of thought that corroborates the views that I have advanced, which I give in this place. "We see from this verse that Satan's army with which he essays to conquer the world is made up of Gog and, Magog. Now let us see who they are. In Noah's family originated the trinity of races. Ham in Hebrew means black; Shem, red; and Japhet, white. Upon the subsidence of the flood, Noah divided the world among his three sons, giving Ham, Africa; Shem, Asia; and Japhet, Europe. Gog and Magog are only spoken of in this passage, Gen. 10th, and Ezekiel 38th. Gog



means king and Magog means the kingly people; i. e., the nobility. Gen. 10th notifies us that they are the children of Japhet, the ancestor of all the white people. In Ezekiel 38th they are elaborately mentioned as residents in Russia. There is too much religion in the world, after Millennial holiness has belted the globe a thousand years, for Satan to attack it as a roaring lion. Meanwhile the tide of Millennial glory is moving around the world with unabated momentum and not a human being is dreaming of Satan's awful exit from the bottomless pit, and his impending raid into Immanuel's kingdom. Behold, Diabolus evacuates the pandemonium, transforms himself into a great political and military leader, like Napoleon Bonaparte, perhaps in the very person of the Russian Czar, enters this world with royal pomp and pageantry, everywhere haranguing the multitude, aspiring to captivate them by his learned and eloquent speeches and disaffect them toward king Emanuel, and render them dissatisfied with his administration, at the same time doing his utmost to persuade them to revolt and set up an independent government in which he offers them the most perfect freedom, as well as the grandest official emoluments. He enjoys the wonderful convenience of locomotion at lightning speed. (Luke 18:10.) He finds multitudes of followers among all the Japhethetic, i. e., white races, especially in Russia. It is a significant fact at the present day,

that the Japhethetic races rule the world. The great princes, potentates, millionaires, gold bugs, and railroad kings are white men. With no devil to lead them they quietly submit during the long ages of the Millennial reign. Meanwhile they muse much on their illustrious ancestry who possessed the money and rule the world again "

This is Satan's third and last rebellion. His first one was in the heavens, the second in the realm of human governments, the third in the realm of the kingdom of Jesus Christ on earth. This is his last effort in trying to establish a universal dominion in the universe. The contest was long and severe but Christ, the seed of the woman is his destroyer and he is defeated forever. Notwithstanding the kingdom of Christ prevailed extensively everywhere, and all things were under his dominion, yet the human heart contained elements that were easily swayed to evil, and so the nations were deceived again to sin. There is that tendency in the human heart that is prone to sin and rebellion, opposed to divine restraint, especially when it comes from the principles of holiness and righteousness. Infidelity is again manifested and becomes prevalent in many places of the earth. Satan deceived the nations by telling them that all the good times they so long enjoyed came through him, and now was the auspicious moment to strike for liberty, just follow him and he would crush the power that

imposed the restraining of evil among them; that the laws of Jehovah were arbitrary and unnecessary and that he had no right to impose the principles of holiness and purity upon the world whose right was freedom, and to now strike and liberty would be theirs. A combined effort would drive the holy people from the earth and the world would be theirs. And Satan gathered a mighty army from the four quarters of the earth, kindred spirits like unto himself, "Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea."

It will be a great battle in numbers and desperation. This gathered hosts of malcontents will encompass the holy city, the camp of the saints, for their last charge. The name of Gog and Magog implies the last battle of Israel against their foes. It will occur at the close of the Millennial period. How long it will require to bring about this great apostasy is not known, but we infer it will require a considerable time to gather such a vast host together and equip them for such an engagement. It may require quite an interval of time before the conflict commences but the engagement will be short and decisive, a short sentence tells the result; "fire came down from God out of heaven and devoured them." John says, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."

## CHAPTER XII.

## THE LAST JUDGMENT.

And now the next prophetic event after Satan's great rebellion and his defeat, and casting him into the lake of fire with the beast and false prophet, is the judgment of the dead; those who lived not until the thousand years were expired. All the righteous dead were raised in the first resurrection, and they have no part or place in this judgment. Toward this judgment have the wicked trodden since the fall of man. There is no possibility of evading it, every by-path or road the wicked may enter leads to the judgment at last. This judgment seat becomes magnificently luminous all at once. Nothing is said about Christ coming with His angels and great glory for that occurred when He came at the commencement of the Millennial age. He then judged the nations according to their works; condemning them on the grounds of their rejection of Him and the ill treatment of His people; but this judgment at the end of the Millennial age is a judgment of character, every individual will have to give an account for the things done in the body.

A resurrection of all the wicked dead will occur, and all that did not have a part in the first resurrection will stand before the great white throne, to be judged according to their deeds; and sentenced to everlasting punishment. All the misjudgment of earthly courts will be righted here, and justice though long

delayed, will be vindicated now, for it will be an impartial judgment. John says, "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of the books, according to their works." It was only the dead in sins that was judged, those who had life, who were born again were all raised in the first resurrection; they are not subject to this judgment that is going on now; they have been rewarded with eternal life. "The small and great," that is, according to rank. There are degrees in sin, the small and great sinners; some will out rank others. Small and great has no reference to stature, for there will be no children in that assembly; it is the small and great of a class, the wicked class, the sinful dead, not one saint or child of God will be among them; they all had part in the first resurrection, on such the second death hath no power.

The books will be opened out of which the dead shall be judged, the dead in sin. "He that hath not the Son hath not life; but the wrath of God abideth upon him." The book of records will be opened, the docket of recorded crimes, like the earthly judge opens at the commencement of each session of his court, the docket has been prepared. The book of memory and the Word of God will be opened, to judge the dead. "And then another book will be opened,



which is the book of life." This is God's family record, and all that are born into life have their names written there. Is yours, reader? If their case is not clear, if any claim is made by friends in their behalf, they turn to the book of life and that settles their true character; if their names are not found, the judge answers: "I never knew them," they never passed from death unto life, they are none of his jewels, they must stand with the condemned. However intense the claim to self righteousness and good works are pleaded in their case, nothing can save them from their fearful doom.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which was in them; and they were judged every man according to their works." There is an emptying up of all the receptacles of the dead. What vast numbers of the dead the sea holds. And the regions of death and hell gave up those who were in them. Hades, the lower world, opened and let out its prisoners, and they were judged.

"And death and hell were cast into the lake of fire. This is the second death." Death is represented as a Monarch that reigns over the race of man, but he has been conquered by Jesus Christ and his scepter taken away. The first death is an enemy to God and man; and Jesus Christ must reign until all enemies are put under his feet. "The last enemy that shall be destroyed is death."

This is the last judgment; no more intercession, no more opportunity to escape from a doom so direful and eternal; it is a condition that knows no resurrection, no awakening; it is an eternal collapse of all the great life powers; no connection with the environments of life; it is an eternal separation from God, the source of all life. It comprehends a total moral wreck and the destruction of any affinity for God. There is no cessation of anguish; no rest; no abatement of the fiery deluge that has overwhelmed the soul. Lost! lost, forever!

All responsibility concentrates on that awful hour. The necessity of the judgment is founded in the redemption of the race through the vicarious suffering of Jesus Christ. Had there been no vicarious or substitutionary plan devised to meet the demands of justice in the violation of the divine law, so that the guilty could be forgiven and the honor of the law upheld by the penalty being met or suffered by an innocent party, judgment would have ended with the individual sinner at his death. "But Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the Spirit." Had there not been an atonement provided for guilty man, then the rigor and justice of the law would have taken its course and demanded the penalty of its violation. "The wages of sin is death." "And the soul that sinneth shall die."

The judgement is not to vindicate God's wrath but to show His love and mercy and grant His people and all pious persons the largest amount of immunity from the demands of the law, taking into account circumstances and conditions of the offenders. The truth is we deserve nothing but judgment and wrath; but the design in the judgment is to save all who come within the limit of salvable terms, those who had a real desire for immortality and eternal life. The judge, because of the atonement, will show a placableness toward even heathen that lived up to the light they possessed and did not entirely ignore the law of conscience. The damned souls never can complain at the rigidity of the divine law or its severity, because the principles for which they are condemned was a matter of their own choice.

"And I saw a white throne." This verse commences the description of the final judgment, which embraces the remainder of the chapter. The first thing seen in the vision is the great white throne of the judge, denoting righteousness and purity. There were no lightnings or thunder, with voices indicating revolutionary judgment upon the living world, while the throne seems to be noiseless and no attendants are seen.

"But from the face of Him that sitteth upon the throne, the earth and the heavens fled away." That is, as the stars at the rising of the sun seems to flee to

more remote regions and vanish from human view. When the sun rises in the morning the stars seen in the heavens seem to disappear or vanish away, the beautiful scenery of the midnight heavens has all retired before the more effulgent light, and a greater glory. So when the judge of the quick and dead shall descend or sit upon his judgment throne, the dazzling light radiating from its glory, it will appear that the the earth and heavens have fled away.

“And I saw the dead, small and great stand before God, and the books were opened; and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works.”

This verse on the judgment places us on very important ground, from which arises various opinions upon which the church divides. Some suppose there is but one general resurrection and one general judgment and they will be simultaneous, with Christ's second coming. But the Scriptures cut the resurrection and the judgment in twain. The judgment does not resolve itself into righteous and the wicked as the distinctive classes to be judged, but into the living and the dead, the first resurrection consists in the living, and the latter or last in the dead; dead in their nature as a class. And it is very clear that the living had their part in the first resurrection. “The rest of the dead lived not again until the thousand years were finished.”

And now the rest of the dead, small and great, stand before God. And if the dead in the first resurrection deserved to be classed as living, for the resurrection is a return to life in the sense of living in the body, can there be given any reason why the resurrection of the second class should not be recognized as living? But the term of life or living is not applied to them, but the term dead is continued throughout. It is the dead small and great that stand before the judge, in contrast to the living of the first resurrection. We must infer that there were no righteous among them, none had entered into life previous to their judgment; so their names will not be found in the book of life. It is the morally or spiritually dead who are judged now; and they will die the second death, from which all the spiritual living will be exempt.

While an unbelieving world filled with infidelity may cry out against the forms of punitive justice as described in the Bible because not properly understood, nevertheless, as terrific as the description of the future punishment of the wicked is declared to be by the Word of God, yet all is founded in love and for the good of the race as well as all intelligences who are under the moral government of heaven. God is not making the judgment and the awful description of hell a scare-crow for the intimidation of the wicked, but the Neroes and the Caligulas with all the cruel



despots, murderers and impenitent sinners, will find the lurid flames, and the burning hell. Not so much in its outer condition, as to its inner conscious burning, "their worm dieth not, and the fire is not quenched." It is the eternity of suffering that makes it unendurable. O that man were wise! and would quench the flames now, while we have the proper elements and conditions surrounding us, before we go hence.

Without justice and the pending judgment the whole universe would run into anarchy and confusion. Judgment is the safe-guard to all society and governments. Without justice and judgment all governments and organizations would sink to chaos and helpless ruin. Punitive justice is honored by all moral intelligences, all demand and approve of it. The miscarriage of justice and impartial judgment is the worst calamity that can befall any government. God must maintain eternal order, and order is only another name for judgment. Punishment does not grow out of judgment; punishment is the penalty for the violation of law, not judgment, it only awards the punishment on the grounds of justice, gives that which is due and no more, according to the merits and demerits of the case. God in his infinite mercy desires to save all as far as justice permits. He will not inflict any degree of penalty beyond the degree of the offence. And the bolt of penalty only leaps forth when strict justice demands it, and it can not any longer be restrained.

The greatest regrets in the judgment will be lost opportunities which are awakened in our memories. Milton puts the words into the mouth of Satan when addressing his legions after their fall, "The flower of heaven once yours, now lost." The book of lost opportunities will be open at the judgment; neglect, heedlessness and defiance, all such books will meet us there. But the ever gnawing thought, I am here by choice, I once had a right to life eternal, but now lost ! The echo is, "now lost!"

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## CHAPTER XIII.

### HELL, OR THE SECOND DEATH.

And now the judgment is over, the great Assize has closed. Pen cannot describe the disappointments of that hour but all is settled at last. The long conflict which Satan waged against Christ and the world is now terminated. There will be no more curse, no more sin, the universe has had a great object lesson on sin and rebellion, in the history of Satan and his followers. So there never will be another attempt to disobey God. At the judgment each one has taken the place assigned them by the judge. "And whosoever was not found written in the book of life, was cast into the lake of fire."

Whatever good there was for the sinner in this life all has now vanished forever. Their golden op-

opportunities have ceased, their last Sabbath has been spent, their last sermon heard, they have had their last call of mercy, they are left in their deep gloom of eternal night, where never a ray of light or joy will reach them; the door of salvation is forever closed, their destiny is fixed. All the means of salvation is of God, and all of man's condemnation is of himself. God leaves nothing undone that can be done to save every one, Christ died for all, and the merits of His death are a free gift to every one, and only by rejecting the "free gift" willfully will any perish. Only through deliberate and persistent wickedness can any soul be doomed to the second death. Man must be responsible for the wreck of his soul. Adam was the medium or door through which sin entered into the race, and Christ is the only door out of sin, out of death, into life. It is man's own sin that kills the soul, "The soul that sinneth, it shall die." Christ meets every demand of justice for sin as He has suffered for sin. He removes every disability between the offender and God, when we accept the great atonement made for us. What heaven demands is a pure heart, a regenerated nature, a condition of life that is adapted and is congenial to the purity of heaven. Being washed in the blood of the Lamb, will be our passport to the heavenly world, and the gates will not open to any other accomplishment. It is in the moral nature of man where God and heaven is reflected.

Terms most terrific are used by the sacred writers to describe the future punishment of the wicked. Outer darkness, bottomless pit, second death and hell fire unquenchable. Nothing has more terror associated with it.

A more vivid conception of suffering than hell-fire is inconceivable. And it was to save the sinner from its awful burning that Christ suffered so much, and not to vindictively plunge him into it, as the conception of so many is. Hell has a fire of its own; we have little conception of it in this life; no other is like it; it is unquenchable, it burns forever. There is only one element in all the universe that will quench it, and save us from it, and that is the righteousness of Christ. The question is often asked, will the flames of hell burn out in the distant future? How can they? As long as sin lasts, sin is the fuel. Sin is an entity, a state of being; it is more than an act. If heaven, a glorious state of being, never will fade out, neither will hell, a miserable state of being, fade out. Eternity is written on both principles.

Here I appeal to the Christian world. Shall we ignore a literal hell in the view of the perishing millions, who will soon pass within its pale. What is it in the Bible for if it is not a dreadful reality? Shall we make it a metaphorical one? Such seems to be the drift of the times. We are assured as the period of the apostasy comes on, hell will be relegated to the back

ground, if not entirely put out of sight. Already there seems to be no settled system of faith on this part of God's word, at least among protestant divines, in regard to the teaching of hell. The terms found in the Scripture seems to be too gross for refined lips. Hell is so seldom mentioned as the sinners doom that they scarcely know if there is such a place or not, not having heard of it.

The conception of many is that God is too merciful to doom the sinner to an endless hell. Truly God is very merciful; mercy is one of his attributes; and He performed a tremendous work in the redemption of man, to vindicate His great mercy toward the race; but we must remember that justice, as well as mercy, is an attribute of God. And it will require a tremendous act, to vindicate His justice in view of what Christ has done for sinners. A God all mercy would destroy his justice. But God is infinitely perfect, mercy and justice will be equally administered in the all wise government of God. All of his attributes will be evenly balanced and nothing will invelgh against His perfection. To acquit the impenitent sinner while he remains incorrigible, and willfully keeps himself in such a condition that makes his pardon impossible, is only to maintain rebellion and anarchy in the government of heaven; and such anarchy can not be allowed upon any grounds, which in the last scenes of earth has just been portrayed. To pass the guilty by, with-



out the administration of justice does not exalt the honor of God's mercy, nor does it honor His justice or His perfection.

But why should the clergy be so fastidious in the use of Bible terms that express the torment of the wicked, hell or hell fire? How plain the Scriptural language in reference to the duration of the future punishment of the wicked; the terms are the very same and have the same meaning in the original that express the endless happiness of the righteous in heaven, as the torments of the wicked in hell. There were terms of limitation of the suffering of the wicked that might have been used, but no such terms of limitation are used, so there is no reasonable doubt but that the terms used to express the suffering of the wicked means eternal.

Is hell to be understood as a literal place? Yes, can there be any language more literal than the words of the Lord used to convey the idea of hell? He says, "If thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Christ does not say, thy whole soul, but thy whole body, the literal part of man, not the spiritual, for the Saviour is dealing in a literal subject, not a metaphorical one. "Fear Him who is able to cast both soul and body into hell." A literal eye, a literal body, the plucking out of the eye a literal

act, and the act would cause literal suffering, for that is the thought to be conveyed in the parable, but far better to have this literal eye plucked out or the arm taken off, suffer literal pain and go into life with one eye or one arm, rather than to be cast into (a literal) hell having both eyes; all literal from the beginning to the end.

The same may be said of the rich man and Lazarus: the Lord took these two literal men, to show the real state of things in the future or what lies beyond this life. They both lived as literal men in this world, and they go out of this world as literal men, and again they are shown in the future world the same men, they have not evaporated into a mist. But the literal Dives is tormented in a literal flame with a literal desire to have his literal tongue cooled for he is tormented in a literal flame; while Lazarus is in a literal state of happiness and both maintain their identity. It now proves too literal for the rich man, but there is no help for him, as he made his bed so shall he lie. Whatever the comfort those who do not believe in a literal hell can find in the shadows of Gehenna, Hades or Sheol, they must tremble before the reality of hell fire or lake of fire, into which the beast and false prophet with all their confederates went and Satan and all his angels, with those whose names were not written in the book of life, were cast, "and the smoke of their torment ascendeth forever and ever."

At the close of the judgment time falls into eternity. "And time shall be no more." It will not be measured into epochs or dispensations from this on, now all things will be numbered with the eternal. The long rolling river of time with its torrents has borne the human race to an endless sea of duration, without end. Every essential adjustment has been made, the restitution of all things are complete. There is a total destruction of sin in the realm of God's dominions; Satan's power is completely overthrown, and death the last enemy is destroyed, the Messianic kingdom is delivered up by the Son to the Father and "God is all and in all."

And a new order of things is now introduced. The earth with its present environments will be changed and purified; the great conflagration the world passed through, brings it out refined, beautified and heavenly. And the world becomes the abode of the redeemed, the habitation of God's people. This old earth will not be annihilated. Fire changes the combination of material things but does not destroy them, no one but God can destroy matter. And this world is too dear and precious in the sight of God and His son, Jesus Christ, to blot it out of the existences of worlds. It always has been the dearest object of God's love; its history is too important to the redeemed hosts, to obliterate it from the map of God's creation.

This world in its renovated state will be a glorious monument of the great work of redemption. It was here Christ revealed the Father to us; here He shed his blood for his people; here the scenes of Gethsemane and Calvary were passed and here He arose triumphant over death, hell and the grave. Here is the place angels will desire to visit and inquire into the scheme of redemption made for man. The world will ever remain one of the mansions of God. How different the new world will be from the old! How changed!

We have just looked upon the dark and gloomy shades of the judgment and its results ended in everlasting burnings; the history of the wicked rounded up in an awful hell. Their pathway in life led through darkness and tempest; their characters were shaded with their environments, their garments were filthy, their habits unclean, their lives stained by sin, their hands dyed in human blood, their mouths filled with horrid blasphemy, their bodies corrupted by lust and souls polluted by vice and intemperance, a putrid mass, an abomination to the sanctity of heaven.

Alas! for poor humanity, when the devil controls it. God pities, all heaven pities. Hell alone rejoices over the wreck and ruin wrought in this beautiful creation. And if we were compelled to gaze upon this dark horizon through eternity, it of itself would

be a hell. But here the curtain falls and the awful sight is excluded from the redeemed.

And this dark scene is put in contrast with heavenly scenes most beautiful. The holy angels, the redeemed and white robed, "garments made white in the blood of the Lamb," those who have gone through the pearly gates into the golden city, pavements all golden, the city surrounded with jasper walls; the city has twelve foundations, each foundation a precious stone; and out of its throne flows a river of life clear as crystal, and on either side of the river and in the street stands the tree of life, that bears twelve manner of fruit, and its "leaves are for the healing of the nations." And all the paths that lead to the celestial shores are luminous with heavenly light.

And now we come to the glorious end of the righteous. One of old said, "Let me die the death of the righteous and let my last end be like his." John said, "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea."

What is the first thing that is indicated in the new order of things? "The old heavens and the old earth have passed away, and there is no more sea." The old heavens and the earth, and the sea had a wonderful history, but now they are all closed and folded up. In the history of the old creation, our attention is first called to the heavens, earth and sea; and in the history



of the new creation our first attention is called to the new heavens and the earth, "and there is no more sea." The absence of the sea was noticeable to the Revelator; it is not needed in the new cosmos, but it is to be considered as a wonderful change. In the old world it occupied three fifths of the earth's surface, it was then essential for the regulation of the climate, the health of the inhabitants, and the productiveness of the earth. But under the new heavens it will not be needed, its bed can now be occupied by the redeemed and the richer furniture of heaven. Now it will be necessary to have a more extended plain, for all the redeemed that ever lived will be here to occupy the new earth and the new heavens: "but there will be no more sea." Perhaps during the cremation of the earth the waters of the sea because of their saltiness became crystalized and became a surface of glass. The wonderful redemption of Jesus Christ was made for man, redeems physical nature from all defects and impurities and makes the earth the grand metropolis of the heavens.

"And I, John, saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband." The second thing John saw in the vision of the new creation was the holy city, "new Jerusalem." There is nothing that John speaks of more definitely, with more emphasis, than that he saw the holy city, not the angel saw, but

I, John, saw the city, "new Jerusalem," descending to the new earth. John so frequently refers to the holy city above, the new Jerusalem, and the temple or tabernacle seen in heaven. Many voices were heard from the tabernacle. And now this "holy city, new Jerusalem," comes down from God, out of heaven descending to the "new earth." I can not reduce this magnificent scene to a vague or misty representation of something as rare as the ether in the upper world; but I prefer to leave it in a real substantial verity, for it is so presented to the redeemed for their comfort and their reward. In the vision we see the real visible church of the redeemed in heaven. There was something very significant in the instruction God gave to Moses, to make all things pertaining to the tabernacle according to the pattern shown him in the Mount. They were the figures of the true which was to come. It has been well said by a brother divine, "Now mark you, that even as individual Christians when they accept the Lord Jesus Christ are a new creation, so the commonwealth of the Almighty God, in its perfect and glorious consummation, is to be a new creation, something absolutely new; not simply a development, although development has something to do with the fact. When in Acts of the Apostles we read of the final restitution of all things, we are not simply to think that God is going to put the world and put men back to where Adam was before he sinned, but God is

going to lift us up by His grace, and by power of the anointed Christ. God is going to lift us to that high plane of spiritual life and development and perfection, to which Adam himself would have attained and the human race would have attained provided Adam had never sinned."

In the description of the heavenly state, it contains many of the elements of Eden, while the race remained in the state of innocence before the curse fell upon the earth. And it comprehends also many of the elements of the earthly Jerusalem, the home of God's people, and many of the features of grace enjoyed under the new dispensation of Jesus Christ. So we will not be entire strangers to the condition of things when entering the city, the everlasting home of the redeemed.

The new city is seen coming down. We speak of the redeemed friends going up now, but John sees the the holy city, the new Jerusalem, coming down, the redeemed race coming down again. There is a union affected between the new city and the new earth, the twain shall be one, the bride of the second Adam entering the new Eden. The city is "prepared as a bride adorned for her husband." The bridegroom went in advance to prepare the mansion as a home for his bride, and now everything is complete and the bride comes to take possession of the new palace, and for this purpose she is adorned and prepared for her responsible duties as a wife in her sacred relations.

As the old world was fitted up for the first Adam, who went in advance into the garden and received Eve his bride, who was given to him to be a helpmeet to keep and dress the garden, their beautiful Eden home. But the garden was soon stolen away from them by sin, and they were turned out into the wilderness, and a curse let fall upon them, which spoiled their fair heritage, the race now lies under the curse of sin and death until Christ the redeemer comes and refits and transfigures the world to a new creation without sin, without death, a fair Elysian.

“And I heard a great voice out of heaven, saying Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.” (Rev. 21:3) The voice came from heaven, came loud and clear, “Behold, the tabernacle,” God’s dwelling place, is with men. The tabernacle, as that word is commonly used in the Scriptures, referring to the sacred tent erected in the wilderness, was regarded as the peculiar dwelling-place of God among his people, as the temple was afterward, which was also called a tabernacle. The meaning here is that God would now dwell with the redeemed as if in a tabernacle, or in a tent, a house especially prepared for his residence among them, as He did among His people in the wilderness, only in greater glory. This is a common idea in the Scriptures. “As God hath said, I will

dwell in them, and walk in them, and I will be their God, and they shall be my people." He will acknowledge them in this public way as his own, and will dwell with them as such. This was always the distinguishing test or mark of his people, (Ex. 33:15, 16) by the manifestation of his presence with them. "And God himself shall be with them." Shall be permanently with them; never leave nor forsake them.

We have many things in this world that will be unknown in the new. "And God shall wipe away all tears from their eyes; there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away." The new order of things will know no tears. That which caused so many tears to be shed in this life will all be removed; their heiritage will be joy and not grief. There Jeramiah will not cry out, "O that mine eyes were a fountain of tears, that I might weep day and night, for the slain of the daughter of my people." In this life we travel from the cradle to the grave through tears. We look at every thing through tears. We first see the light and our friends through tears, and the last we see of our dear ones, we leave them in tears. But in the new earth "God shall wipe away all tears."

"And there shall be no more death." Death has been destroyed. In this life every thing is shrouded with death, every where we meet with its pall and



gloom, it hounds us from our first breath to the close of life. And it excuses no one; it cuts down both small and great; there is no country or climate where it is not found; the inhabitants of the world melt away, day by day, and in a few years those who occupy houses and lands have vacated them for others, death has summoned them away. Death makes every thing we engage in uncertain. "Our life is as a vapor, a shadow that appeareth for a while and then fleeth away." We learn much of the new earth when we are told that "there shall be no more tears, and no more death."

"Neither sorrow." Sorrow is the most fruitful of all the ills of life; how soon it came to the old world! Adam and Eve sorrowed for their sin and the ruin they brought on their posterity; their first born son cruelly murdered his younger brother. So sorrow has come thick and fast through all time. But there will be no more sorrow there, none in the heavenly land.

"Nor crying." The cry of sorrow or wailing, from sudden disaster. This is evidently its meaning here, and refers to all the outbursts of grief arising from affliction or violence. The new world will know no disaster, no public buildings go up in lurid flames while filled with human beings, no shipwrecks or railroad disasters. No Johnstown floods or Mount Pelee disasters. Hence there will be no more crying there.

"Neither shall there be any more pain." Pains of the body come from the infirmities of soul and body. Aches and pains are the fruits of toil and disease, from broken limbs and broken hearts, the writhings of the battle fields, and the ravages of the famines and pestilence. Intemperance alone fills the land with tears, sorrow and misery. The disobedience of children and the wreck of their lives cause many hearts to bleed. In the renovated world there shall be no more pain. "For the former things have passed away."

"And he that sat upon the throne said, Behold, I make all things new, and he said unto me, Write: for these words are true and faithful." It was he that sat upon the throne that said this. What a glorious promise. John must write the words for they are true. The one that sits upon the throne is fully able to make them true, they are faithful words. None of the elements of pain, sorrow and death will be used in the construction of the new earth. When the new creation is complete, the Alpha and Omega will say, "It is done." When Christ hung upon the cross the last words he uttered was, "It is finished." The great work of redemption was finished and that was a stupendous work. But now the Redeemer says, "It is done." A greater and more magnificent work is accomplished, a new creation.

## CHAPTER XIV.

### ALL THINGS NEW.

Here let us look back over the long vista of years in the vast past, and behold the evolution of this new and grand creation. The old creation showed the glory of God, the new manifests the glory of redemption. In the Apocalyptic visions we have the antitypes of the Old Testament Scriptures; the prefiguration of the old creation are the antitypes of the new. How interesting to take this key and unlock the great mysteries of the past! As we have passed through the new creation and reached its purposes and its designs, our minds are opened up to the archetypes laid in the evolution of the old creation, and we reach the development of them in the new. In the main the old is the unwritten word, and yet, how magnificently true when properly read. The Psalmist could read God in creation.

How awfully majestic to stand in the presence of this vast creation, how soon we are impressed with the ever on rolling and boundlessness, like eternity, of space! Infinity! Magnitude! Magnitude in worlds, in size, in number, in distance, in force and power. We are in the conscious presence of a divine agent, who reveals omnipotence, omniscience, wisdom and perfection. "As we pass from planet to planet, from sun to sun, from system to system, we have reached beyond the limits of this mighty solar cluster with

which we are allied; we have found other island universes sweeping through space; the great unfinished problem still remains, whence came this universe? Have all these stars which glitter in the heavens been shining from all eternity? Has our globe been rolling round the sun for ceaseless ages? Whence came this magnificent architecture, whose architraves rise in splendor before us in every direction? Is it all the work of chance? I answer, No! It is not the work of chance. Who shall reveal to us the true cosmography of the universe by which we are surrounded? It is the work of an omnipotent architect. Around us and above us rise sun and system, cluster and universes; and I doubt not, that in every reigon of this vast empire of God, hymns of praise and anthems of glory are rising and reverberating from sun to sun, and from system to system, heard by omnipotence alone across immensity and through eternity."—Mitchell. There is a voice comes to us, the hand that made them is Divine.

We will now retrace our steps for a while and commence with the history of the old creation, and wind our way up along the pathway which shows the purposes and designs of the Creator. Christ says, He is the first and the last. "The beginning and the end." That is what we need to solve the great problem of creation and redemption. The sun rising and the sun setting, both have their peculiar glory. There is a

thread from the beginning to the end and there is light shed all along the pathway. Moses declares, "Lord thou hast been our dwelling place in all generations." (Psalms 90:1) Was there ever a time that God's people did not find a dwelling in the Lord? Nay verily, God always has given protection to his people, and has given them a dwelling, a sanctuary of rest. But the first and last, the greatest and most magnificent.

We commence with the foundation of the present dwelling of God's people, and we see it rising higher and higher, evolving and expanding into beauty and glory, century after century, until the colossal city, the new Jerusalem in all its grandeur and glory opens its pearly gates to the redeemed.

"In the beginning God created the heavens and the earth." He laid the foundations and hung the earth upon nothing. The nebula dust was gathered and a rotary body was formed; gases accumulated and solids were formed; stratas were laid, new conditions were produced, and new evolutions came, and new formations were piled up. Rich deposits of minerals and beds of coal and rock, all provided by a munificent Creator to bless a world of rational creatures. Our first conception of the central condition of the globe is rock-granite and tap, it is built upon rock. The earth grew into a mighty world. It is a grand display of power and wisdom, showing the handiwork of its great Creator. It was covered with grasses, flowers and



trees for the use and delight of men; it was made for man and given to him to rule and head the magnificent mansion.

There was one section more sacred and more desirable than any other; it was arranged for a dwelling for the new created order of beings, the home of man, the beautiful garden of Eden. Many forms of life preceded the life of man on the globe, but terrestrial life received its climax in the man, the highest form of life. And we find many platforms in the work of creation from the center of the earth to its surface, but the last is the greatest and grandest of all, it is the great mirror that reflects the attributes of its Creator. The lower strata shows omnipotence, but the higher surface shows Fatherhood, love, beneficence and beauty. Everything shows adaption to the highest forms of life, as though it was designedly built for the creature man.

How many long years of preparation went on before this earthly dwelling was completed for its occupants, the glory of the world? And how many ages passed? While the preparation went on to make the new earth the glorious home for the higher destiny of man, his glorification, the ideal image of Christ, was the purpose of redemption. How many geological changes the earth passed through before the evolution was complete and the earth finished as well as furnished properly for the residence of man? But this

is only archetypal to something still greater and higher. How many changes, how many ascensions to higher platforms in the great evolutions of the spiritual and everlasting dwelling place of the redeemed, the new creation in the new heaven and the new earth! The Lord has been our dwelling place in all generations.

The first dwelling was in the garden, Eden, grand and happy, but soon destroyed by sin. And who can say, but the physical world was wrecked by Satan to some degree, before he wrecked the moral creation. When God commenced to fit the world for life, "The earth was without form and void; and darkness was upon the face of the deep." All of God's work is light, but here is darkness on the face of the deep. It is without form, altogether different from God's work, it savors of Satan's work; we are inclined to believe that physical nature so far as this world was concerned received a shock from the great adversary as well as the moral world, which is mirrored on both planes. And the physical world as well as the moral is to go through a refining process till all sin is banished and its effects wiped out; the winding up of these present conditions warrant us to presume at least the physical world received a shock from Satan, the great enemy of God and man.

When man fell from a state of innocence it made one of two things necessary, either to cut the race short at once or redeem it. Mercy prevailed and all

was redeemed. Gross darkness prevailed over the world from the fall of man to the flood. At that period there were but few righteous found, and what few there were God provided a safe dwelling for them. Rude it was, but God and his people dwelt in it; it is heaven where God dwells. This dwelling preserved God's children and carried them over the flood to the new world, to be peopled with a better class of inhabitants; it proved to be a step higher in the ascent of man. But as men again multiplied upon the earth, they grew forgetful of God, and served the creature more than the Creator. Here God selected one man from an idolatrous tribe, as a nucleus to form a God serving family, from which a God serving nation should grow, "and in his seed shall all the nations of the earth be blessed."

Abraham was called away from his kindred and family, and was called to go out by faith to a land that God would show him. A promise was given him, that his posterity should possess the land; but he himself should not own a foot of it; that he should live a tent life, a life of faith, a type of the Christian. And become the father of all the faithful. Here Abraham had no continuing city. "For he looked for a city which hath foundations, whose builder and maker is God," the very city we are contemplating, the new Jerusalem.

The next dwelling in order of God's people was

the tabernacle in the wilderness; where God comes a little nearer in His presence than ever before; this was the pattern of things in the heavens, the archetype of the new earth. The tabernacle represented God's dwelling place. He dwelt in the midst of Israel.

But the material archetypes reached their highest significance in the earthly Jerusalem with its magnificent temple, and Solomon the wisest of kings. This was a glorious dwelling for God and His people. This only prepared the race for a higher uplift of glory; here the grosser material drops and a grander evolution commences, the elevation of the spiritual nature of man. A greater one than Solomon is here now, the true ideal, the perfect model, Jesus Christ, has come and the foundation of a great spiritual house is laid, the first principles, new elements are now laid, the shadows pass away for the more real and substantial. The king of kings now sets up his kingdom, spiritual in its work, healing and renewing the soul, planting a new life, or rather unfolding the better within, like the earth unfolding its beautiful flowers in the spring time that it held in the embrace of death or sleep in the winter months, but now bloom under happier conditions. The spirit now broods over the waters of humanity that lie in darkness and chaos. Once more God said, "Let there be light, and there was light." In the first or old creation the beginning of the work was the "Spirit of God moved upon the face of the waters."

"And God said, Let there be light; and there was light. And the evening and the morning were the first day." Creation commences with the evening of things, and ends with the morning bright and fair, a completed work.

And so in the second or spiritual creation, the effusion of the Spirit came on the day of Pentecost, and was poured out upon all flesh. For God said there should be light, and there was light. Christ manifested in the flesh. "Whatsoever maketh manifest, is light." And the next work in the old creation was to separate the waters, "And God said let there be a firmament in the midst of the waters, and let it divide the waters from the waters." So there is a division of God's family, there is a part above and a part below. Paul says, "Of whom the whole family in heaven and earth is named." The righteous constitute one family, only some have left the family circle below and have gone above. "And God called the firmament Heaven." "And the evening and the morning were the second day."

"And God said, Let the waters under heaven be gathered together unto one place, and let the dry land appear, and it was so." So in the new creation, God separates His people from the earthly portion, and calls them heavenly. "The dry land He called earth, and the gathered waters He called seas. "The evening and the morning were the third day."



And the fourth day's work was the making of the great lights and setting them in the firmanent of the heaven to divide the day from the night; "and let them be for signs, and for seasons, and for days, and for years." "And let them be for lights in the firmanent of the heaven to give light upon the earth; and it was so."

God says to his church, "ye are the light of the world." A city set upon a hill, can not be hid. The new man with his bride will eventually be placed in the glorious Paradise which Christ has gone to prepare for His people. The two great lights, sun and moon existed long before the fourth day, but on the fourth the mist was cleared away, that which obscured their light was removed, and they poured their light on the benighted world for the first time. So Christ the Son of God, and the Holy Spirit were shining long before their advent into the world; but at the end of four thousand years, the end of four millenniums, the mist of sin, the darkened horizon was cleared away, and the Son and the Church burst forth in brilliance never seen before.

John in his gospel, first chapter, gives a contrast between the old and new creation. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him

was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not." The new creation commences with the incarnation of Jesus Christ, and "if any man be in Christ, he is a new creature."

Man's first creation partook of the earthly, his body was formed out of the dust of the earth, and then the Creator imparted the gift of life, and "man became a living soul." That which was imparted, was before the body was made. The Maker was intelligent. The body of man is the product of thought, the thought gave it the image of the thinker. But there is more of us than the creature, there is a thinker in the creature; something imparted not created, it has properties above matter, properties that do not belong to the material. They are thought, reason and judgment, with self consciousness. That which comes from nature or contains the element of nature will have an end or rather a change in its combination, a dissolution of its parts will take place, and out of the old material a new body will be formed. But that which came from God and was imparted is without end.

The thought of God was demonstrated the second time in the new creation, a new model, a new thought, for a higher uplift of the race to a grander plane, and every one who will allow the new thought, the new life to enter him or receive him, comes into new rela-

tions, a new nature and life, called the new birth. A new demonstrated cosmos. They receive an increase of light and power of the inner man, with all his capacities enlarged; with an entire new destiny. This new addition of life is the gift of God. The leaven of the new life is working and working out a grand destiny for the redeemed.

The latter house of Jesus Christ is spiritual in its administrations, for this reason it is more excellent than the former. It elevates its subjects to kingship and priesthood. "Ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (Peter 2:5) Through the Gentile dispensation Christ ruled in the believers heart by the Holy Ghost, it was the glorious dispensation of the Spirit, in making up the bride, the church of Jesus Christ. Through the death and suffering of Christ the redemption of the race was purchased and the course of the race was changed from the down grade to a loftier plane and a more acceptable condition of life. Christ the Saviour, passed through the portals of death, destroying its power and retaking its victories; and making a safe passage to the world beyond. The third day Christ arose from the dead thereby conquering all the enemies of man and investing him with the possibilities of eternal life.

But the greatest result of Christ's victory still lies

in the future. Peter spake of the "sufferings of Christ and the glory that should follow." Paul says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Peter says, "According to his promises, we look for a new heaven and a new earth." Such are the standing promises of this wonderful development of God's dwelling for His redeemed people.

We have traced its rising glories, like the scenery of the mountains that increase with each ascending step in grandeur, from platform to platform each successive lift increases the vision and glory, until we step on the top that mingles with the silvery fringed clouds, and the glorious sunshine of the heavenly altitudes. And so we see the rising of God's house, or the celestial city, as it increases in glory and grandeur, increasing in excellency and power, until the earth was renovated and the heavens cleared; and then the Revelator announces the new Jerusalem, coming down to earth, as a bride adorned for her husband. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." "But the fearful, and unbelieving, and the abominable, murderers and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death."

..... THE END .....







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